

THE MISSIONARY REVIEW.

Nil Desperandum, Christo sub Duce.

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ART. I.--RAJAH RAM HIGH SCHOOL.

BY REV. R. G. WILDER.

THE elegant building here represented is known as the Rajah Ram High School of Kolapoor, India. Kolapoor being an 'Independent Native Kingdom,' in the southern Marathi country, its capital of the same name has the chief palace, with all the accompaniments of native royalty. The city of Kolapoor has a population of 44,000, surrounded by a massive stone wall high and strong enough to enable the king's forces within to resist successfully the invaders and assailants of former times, though furnishing small resistance to the improved weapons of modern warfare. This school building is in a line with the beautiful gateway of the palace, and is a much more imposing, costly and beautiful structure than the palace itself. The school is one of the prominent feeders of the Bombay University, and its history is intimately connected with the rapid spread and progress of education throughout all India in the last twenty-five years.

Those familiar with the struggles and victories of old Shivaji in founding the Marathi Empire, some two hundred years ago, need not be reminded that such perpetual conflicts leave little opportunity for literary culture, or even the common rudiments of learning. The kingdom of Kolapoor bore its full share in all Shivaji's wars with the Mos-

lem and the neighboring Hindu princes, who became jealous of his growing power, and the blood of Shivaji in the royal family is still the pride and boast of the Kolapoor nobility, and gives prominence and precedence to their present prince among the native princes of India when they meet in Durbar at the call of the British Government. The fighting qualities and spirit of the Kolapoorites were cultivated and kept in almost constant exercise till the date of their last rebellion so recently as 1844. It need not be matter of much surprise, therefore, that, at that date, the highest nobles of the kingdom felt more pride in their skill in wielding the lance, the broad-sword, and their old matchlocks, than in writing their own names. Few, indeed, were capable of this latter feat, employing Brahman writers for all such service, and condescending, with lordly pride and grace, to make their mark.

When we went to Kolapoor to establish a Christian mission in 1852, the only school in the kingdom worthy the name, so far as we could learn, was a small one for boys, then recently begun under the special encouragement of the British resident, Sir Henry Lacon Anderson. This school was small, kept in an out-of-the-way corner, cared for by none of the nobility, and by few of the people.

The welcome of the missionary by the nobility of Kolapoor was a petition, numerously signed and sent on to the British Government the very day of his arrival, praying for his prompt removal. This event marks both their feelings towards the missionaries, of whom they knew nothing then but by hearsay, and also the relations of an 'Independent Native Kingdom' to the British Government. It was not thought practicable or best for the British Government to interfere, and though the people of Kolapoor then stood aloof from the missionary for many weary months, and the priests sought to perpetuate this state of non-intercourse by all the arts and threats at their command, yet children were gradually drawn into mission-schools, young minds became amenable to the inspiration of knowledge, and so rapidly developed a love of education, that in less than two years more than 500 pupils crowded the mission-schools, while that first solitary school emerged from its hiding-place, secured prominence in the most thronged and public part of the city, grew to 100, 150, 200 and even 300 pupils; and then, the first pupils of this and of our mission-schools having made their way through Bombay University, winning its highest honors, the enthusiasm of all classes rose to such a pitch, that to meet the necessity for better educational facilities, substantial school-houses were erected at government expense in the different wards of the city and the outlying cities and

large villages, and the king and chiefs contributed the funds for this high school, which now constitutes the chief ornament of the capital and kingdom. It was built under European superintendence, occupying several years in its erection, and costing fully \$200,000. Its walls are of cut-stone, solid and durable masonwork, some parts of its ornamental work, as also some rooms in the upper stories of the beautiful gateway adjoining it, being finished in a peculiar black marble quarried in a neighboring hill, a marble whose well-polished surface reflects the features of all who pass by with the accuracy of the most perfect mirrors.

This building bids fair to abide for ages, a monument of the mighty influence of sound education in enlightening and elevating an ignorant and superstitious people. Its teachers and advanced pupils have lost all faith in Hinduism. The school sends up some twenty or more of its students each year to the Bombay University. Its attendance is some 500 of the best young men of the kingdom, while the lower-grade schools, established in the capital, and in the villages and cities of the surrounding country, have increased to more than 200, with above 6000 pupils.

The contrast between the one little school of 1852 and this grand outcome from so small a beginning—and this in a native kingdom—furnishes data for indicating the wonderful progress of education and the upheaval of cemented ignorance, prejudices and superstitions, in all parts of India during this same twenty-five years. The change that, in this process of education, has come over the people of Kolapoor is well shown by the fact that, on the completion of this high school building in 1875, instead of the feeling which led them at first to petition for the missionary's banishment, they themselves invited the missionaries to give the opening lecture in the large and elegant hall of the institution, and some 600 of them listened with fixed attention to an earnest discourse on the 'Evidences of Christianity.'

The name, *Rajah Ram*, was given to this institution in memory of their popular young prince who died in Florence, Italy, on his return from a visit to Europe, in the autumn of 1871. A beautiful monument marks the spot where he was burned, a little below the city, on the banks of the Arno. The whole kingdom grieved for his untimely death, and the royal family still mourn his loss, though the British Government allowed his little queen to adopt an heir to the throne, who is still in his minority.

The above is only one-half of the story. The other half would bring to view the fact that, when the mission was begun in 1852, no respectable woman or girl in the kingdom knew the letters of her own language, or ever meant to; that the prejudices of parents and brothers against their daughters and sisters being taught to read, were innate and obstinate; that it cost months of most patient and persevering toil to make a beginning, and get a few little girls to come under instruction. And yet, these prejudices *did* give way. At the end of two years, fifty girls had come to find special pleasure in their books and school, and despite the threatenings of Brahmans, parents' faces began to kindle and glow as they witnessed the growing intelligence of their daughters. The healthful contagion spread, other schools for girls were established, the king's sister, *Aka Saheb*, a woman that would rank high in intellect among those of her sex in any land, enlisted nobly and strongly in favor of education; a girls' school was established in the palace itself, into which she introduced the "Dairyman's Daughter," "Jane, the Young Cottager," and other Christian books, and under the patronage of the queen it became a school of 100 or more high-caste girls; while of those educated in the mission-schools, some dozen became hopefully converted and gathered into the church, others have become efficient teachers, and more than three hundred, well educated in the fundamental branches, are now intelligent wives and mothers, scattered in the towns and villages of the kingdom, many of them thoroughly convinced of the truths of the Gospel, all of them so enlightened and influenced as to love their Christian songs and books; and they and their children constituting a higher platform of progress, a vantage ground from which the work is to go on till the spell of ignorance and superstition shall be wholly broken, and the people shall come fully into the light and enjoyment of Christian truth. Latest accounts of the girls' schools of this mission are full of interest, and those in America who have long helped to sustain them have reason to thank God for the share they have had in the work, and to prosecute it with fresh zeal and courage.

It is well that the work of the men and women be wisely balanced in every mission. But when this balance is properly maintained, no part of the whole work is more important than that performed by the women. No part is more effective in developing large and enduring results.

ART. II.--WOMAN'S PART IN FOREIGN MISSIONS.

WHEN Carey, near the close of last century, had fought his way through the indifference and opposition of his brethren in the ministry, and had decided to go himself and preach Christ to the Hindus, he wrote to his father, "The great business of a Christian is to be devoted, like a sacrifice, to holy uses. *I must part with a beloved family,*" &c. His wife had refused to go with him to the self-denying toil he had resolved to undertake, but she afterwards repented and went; and from that day to this, Christian women have borne a willing and important part in all efforts to enlighten and save the heathen.

No records of suffering and toil in the whole enterprise have moved hearts more profoundly than those of Harriet Newell and Ann Hasseltine Judson, and no labors have been more richly blest than those of Fidelity Fisk and other women like her, who have joyfully given the best energies of mind and soul to this work. The impression obtains, in some quarters, that woman's work in foreign missions is of recent origin. It is a mistake. Devoted women, both married and single, have nobly borne their part in this work from the first. Organization on a large scale began, in this country, in 1861, in the wise and well-matured plans and efforts of dear Mrs. Doremus, whose name will be forever associated with women's boards of foreign missions. But the self-sacrifice and devotion of the Marys who gave themselves to this work long years before, and of those in Christendom who gave their prayers and money to support them, were none the less precious then than are the self-sacrifice and devotion of the larger number engaged in this blessed work now. We know of organizations too—female missionary societies—like that of the ladies of Philadelphia, "for the education of heathen youth," which will, this year, hold its fifty-fifth or fifty-sixth anniversary, and which originated long before the organization of the Presbyterian Foreign Board and several other of our American missionary societies. Missionaries, and those most interested in foreign missions, have hailed with joy and thankfulness the women's larger foreign boards and societies latterly organized, for several reasons:

1. They have expected—and, to some extent, found their expecta-

tions realized—that there would be a decided increase in the sum total given to the work of foreign missions. We hear the intimation sometimes thrown out that the contributions of the men have fallen short just about as much as the sum total given by the women. This is a misapprehension. For years the increase was great, and manifest to all. The sum total given to this cause has not increased the past few years as much as it should have done, true, but the wrecks in business and the severity of the times go far to account for this; while of the more than \$2,000,000 given by women's boards it may be said (a) They have been a special and timely providence to save our mission boards and work from still greater disaster, which would have been inevitable but for this help from the women; (b) Had the zeal and efforts of the men kept pace with those of the women, the ratio of increase in giving to this cause would have been fully maintained.

2. Another result of these women's boards, anticipated by missionaries from the first, is a great increase in the number of earnest and devoted young women offering themselves for this foreign work. We must admit that more have been ready to go from the first than the churches and the mission boards have been ready to support, and the more accurate statement probably is that these women's boards have made their influence felt very effectively in changing public sentiment—in leading the old boards and churches better to appreciate the value of woman's work in the mission fields; and *hence*, the great increase in this class of workers the past fifteen years. The few single women who found their way to the mission field, fifty and sixty years ago, manifested special courage and self-denial, and though their work was less widely observed and appreciated, it was none the less potent and precious, and its blessed results abide unto the present time, and form largely the foundation, without which the present more extended and apparently more successful efforts in behalf of heathen women could not exist.

The early efforts of Christian women, especially of unmarried ladies, in this cause were not properly appreciated, even by some of the officers of our mission boards. No longer ago than 1854, we heard the oldest secretary of one of our oldest mission boards declare his fixed purpose to send no more unmarried ladies to India, and this notwithstanding the patient and persevering toil of such ladies as Miss Cynthia Farrar, for twenty-five or thirty years, had proved invaluable in the estima-

tion of all observers who at all understood the importance of elevating and Christianizing the mothers, wives and sisters of the men and boys for whose enlightenment the missionaries were laboring.

The change of sentiment effected by women's boards since 1860, in regard to the value and importance of women's work in the mission fields, is an ample justification for their existence, were there no other. The board whose worthy secretary, twenty-four years ago, declared the purpose above mentioned, has latterly greatly increased the number of this class of workers in most or all its foreign missions. In India alone, where it then had two unmarried lady workers, it now has no less than ten; and other mission boards and societies have also enlarged this class of their workers. We apprehend our women's boards have built better than they knew or dreamed of in this one item of their influence on the boards previously existing.

3. But there is another and most important end being gained by these women's mission boards; an end which greatly gladdens the heart and kindles the hopes of every true missionary. It is the missionary education imparted by them to the children and youth of Christendom. Mission bands and auxiliary societies are extending more and more widely, informing young minds and enlisting young hearts in this work. The boards and their auxiliaries in this country alone are said to number 9000. Children are coming to know more of the state of the heathen, and more of the triumphs of the Gospel among them, than the fathers did a few years ago, and more, even, than some of their parents do now. And yet this field has only begun to be cultivated. Our women's boards will do well to turn vastly more attention in this direction. It is a grand work to send out and support a dozen women, with zeal and love for Christ and souls, to labor for the ignorant and degraded women of heathendom. It is still grander to put in operation Christian forces here at home, which, in a dozen years, will develop 1000 such workers and ample means for their support. The two things are in nowise antagonistic, nor need one be delayed for the other. They reciprocally help each other, and may be most effectually and soonest accomplished by simultaneous efforts for both. And while pushing forward their work in the mission fields to the utmost, true wisdom will lead our Christian women to keep an eye to this home field and cultivate it with a zeal and assiduity which shall never tire.

The Congregationalist, of Boston, some time since, volunteered a suggestion to the ladies of our "Women's Boards," that they should beware of making their part of Christian work—foreign missions, or anything else—"separate and distinct from that of men." We have found it somewhat difficult to discover any occasion for this suggestion. It is because all Christian work is of common interest to both sexes that women should have a part in it, and perform their part in a way to suit their own views and convenience, provided there be no conflict in means, measures and agencies with those already and successfully adopted and prosecuted by the men. If "Women's Boards," or any separate organizations, can more effectually kindle enthusiasm and enlist the interests and efforts of our mothers, sisters and wives in this work, they should have them by all means.

There is, however, one tendency in all such organizations, which may profitably be guarded with a great deal of care. This tendency is to make such organizations contribute respectable, comfortable and well-paid berths for those who conduct and manage them. The glory of our "Women's Boards," thus far, has been that their officers and agents have been mostly *unpaid*. But we notice this tendency above mentioned is developing itself more and more, and if our boards and societies conducted by men may each employ half a dozen or more officers on large salaries—to the extent of \$4000 and \$5000 each—then why should women, and many of them poor women, work for nothing in managing and serving their organizations? This plea is plausible, and the danger real. It must be guarded against, or we shall have a display of zeal and sympathy for the heathen, manifesting itself extensively throughout the church, but terminating largely on these swarms of well-paid agents of the many boards and societies here at home. We have admired the lady officers of these "Women's Boards" who *give* their time and money, too, to such Christian work with no pecuniary return, and we have hoped their noble example would have its influence on the too high salaries and too numerous well-paid officials of our boards and societies conducted by men; but, instead of an influence strong enough to check the existing evil in the men's boards, we see this existing evil communicating itself more and more to the women's boards, and we make no apology for this distinct note of warning.

We would like much to see a table showing accurately the sum total given in these United States to foreign missions, and close alongside of it the name and salary of every paid home agent who helps collect, control and send to the missions so much of it as reaches them. It might possibly justify an essay on "economy and effectiveness in Christian work and benevolence."

We say this with no sympathy for the unreasonable caricatures sometimes put forth, conveying the impression that the larger part of the money contributed for foreign missions is expended on the officers and agents of the boards in this country. This home expenditure is but a fraction of the whole amount, and yet we confess it is too large a fraction. No one can properly grasp the immensity of this foreign work, with an earnest desire to see it speedily accomplished, without being penetrated with the conviction that this fraction, used by collecting agents and the officers and administration of the boards, must be greatly reduced. Such reduction is necessary, both because we need a larger proportion of the funds now given in the mission field, and because churches and individual Christians will not give to this cause now as they would give if they saw more strict economy and self-denial in the home officers and administration of these boards.

But let not these remarks divert attention from the sincere appreciation above expressed for the management of most of our women's boards hitherto. Let them fight it out on this line, or, if possible, make their entire home work strictly spontaneous and gratuitous, and they will command the admiration of all who love this cause, increase their annual contributions many fold, and wield an effective influence for diminishing the evil now existing in our mission boards administered by men.

Since writing the above, we notice a statement by the officers of the A. B. C. F. M., that the increase of their funds the past few years through women's boards has enabled them to increase the number of single ladies in their mission fields "*from ten to sixty.*"

They also recognize the great gain to the cause from women's boards, by reason of the closer relations and the more intimate acquaintance thus secured with the workers' needs and opportunities in the mission fields, and the happy reflex influence on the Christian life of women at home. They notice also the generous spontaneity of this movement, the *unpaid* time, thought and toil *freely given* by most of the agents

and officers of these women's boards, resulting, in case of those auxiliary to the A. B. C. F. M. alone, in \$438,327 since their organization, while their home expenses for nearly ten years have been a little less than \$9000.

We do not wonder that the officers of this oldest foreign missionary board in America add: "The wise economy, the prudent management, and the results achieved by women's boards may well challenge the admiration and the emulation of the other sex." This "wise economy" may well be emulated and imitated to a far greater extent than has ever yet been thought of by the gentlemen officers of our mission boards. Let them catch the same spirit, practice the same "wise economy," give time and thought and toil to this work from pure love to Christ and souls, and it will do more to enlist the prayers and gifts of all Christian hearts for this work, and will secure to it a mightier impulse than all the eloquence of the most highly-paid agents and secretaries in Christendom.

As to the value of girls' schools in mission fields, and the teaching and Christian influence of the devoted women who go to this work, the testimony of those best able to judge is, for the most part, uniform and abundant. The agents of the C. M. S., speaking of this work in India, say:

"These girls' schools are, we believe, the most satisfactory method as yet adopted for evangelizing the females of this country, and we are thankful to be able to add that the Hindu prejudices, which had to be contended with in introducing them, are vanishing. * * In the large cities there are now numbers of educated natives who desire to promote the movement, and to obtain education for the female members of their families."

The case is mentioned of one Hindu girl, Miss Chundramuki Bose, who last year passed the Calcutta University entrance examination, which became an occasion for public congratulation by the high officers of government, and rendered her quite a prodigy in the estimation of her country people. The notoriety given to this case, and the general approbation accorded by both Europeans and natives, may serve to jostle still more the foolish prejudices of many who come to know it. As to the early origin of woman's work for woman in

India, our statement above finds confirmation in this record of the C. M. S., viz.:

“Female education [in Bengal] may be said to have been commenced by Miss Cooke, afterwards Mrs. Wilson, in 1820. Few girls, however, except orphans, and those of very low rank, could [then] be induced to attend school.”

The tireless patience and persevering zeal and devotion of those who began this work in the early history of missions, is seldom duly appreciated.

ART. III.--FOREIGN MISSIONS OF THE AMERICAN BAPTIST MISSIONARY UNION.

THIS is the oldest but one of our large foreign missionary organizations in America, its origin dating from 1814. The home force of the Baptist denomination recognizing this union as their foreign agency, consists of some 8000 churches and 660,000 communicants. The statistics of this missionary union, taken from its latest annual report, (May, 1877,) and brought into narrowest compass, are—

Missionaries, ...	138
Native preachers, ...	956
Native churches, ...	796
Native members, ...	63,445
Baptized during the year, ...	5,604
Baptisms from the first, ...	130,000
Total receipts of the year, ...	\$238,777 15
Debt at close of last fiscal year, ...	47,361 51

This debt, we are glad to know, was promptly extinguished at the annual meeting in May. In the “General Statistical Tables,” we do not find any distinction between ordained and unordained missionaries or native preachers, nor between missionaries and female assistant missionaries; nor statistics of schools and pupils, or of the Christian benevolence of the native churches and converts.

Turning to the table for Burmah, we find in that country alone

420 churches, with 20,545 members, of whom 1032 were baptized the past year; also, 220 schools, with 6352 scholars; and we find 95 ordained and 321 unordained native preachers, and the native Christians contributed in all 65,382 rupees—some \$33,000—more than half of it for evangelistic work, and the rest for their schools. If the sums total on these points had, in all the fields, been presented in the "General Statistical Tables," they would have added much to their interest and value. The expenditures of this society are presented in its annual report, with a measure of detail worthy of much commendation. Not only is the salary of every home officer and agent clearly stated, but also the allowance to each individual missionary, whether man or woman, and also the amount granted to each missionary for his or her mission work. We warmly commend this usage, or a close approximation to it, to other boards and societies. We speak now, not of the sums or salaries given, but of the propriety of making these individual allowances known to all the patrons and friends of the society. Why should a board or society publish fifty pages, or one hundred and fifty, as some do, giving all the details and items of *receipts*, and less than half a dozen pages to the items of *expenditures*—lumping items of expenditure in aggregates of \$20,000, \$50,000, and even larger sums? If the characters of the officers and executive committee—always above suspicion—are a sufficient guarantee that these large aggregates are properly *expended*, why not a sufficient guarantee, also, that all receipts are properly credited, though presented in a page or two of aggregates? The last annual report of the Presbyterian Foreign Board publishes receipts in some forty-two pages of details, while it publishes all expenses in *two* pages, and in aggregates as large as \$50,000 and \$70,000. We submit that no man, and no body of fifteen or twenty men, should ask such confidence from their constituents. The Baptist Missionary Union have set an example here which may well be imitated, or improved upon, by giving also the allowances to native preachers and helpers. Not only would the churches and contributors to missions be benefited by having these details within their reach, but the work of the different boards, in their various foreign fields, would be greatly benefited in the direction of economy and efficiency.

As to the *size* of missionary salaries under the Missionary Union, it may be proper to remark that they are fully up to those of any other

American society's missionaries laboring in the same countries, so far as our knowledge extends; and in India proper, they seem to exceed those of either the American or Presbyterian boards' missionaries' salaries; a fact the more noticeable, and speaking for the magnanimity, at least, of the officers and executive committee of the union, inasmuch as the home officers of the union have salaries less than do the home officers of either of the two boards mentioned. The highest salary of any officer of the union is \$3000, in contrast with \$4000 and \$5000 in case of the other boards, who allow less to their missionaries in India than does the Union. A careful examination of these details of expenditure, results in finding, if we count correctly—

Ordained missionaries,	83
Unordained “	2
Widows still engaged in the work,	14
Unmarried ladies,	30
Total,	129

This falls short by 9 of the whole 138 of the tables, and leaves us to infer that other married ladies were counted. How the secretary of the Presbyterian Foreign Board made the ordained missionaries of the union only 58, (see the *Foreign Missionary* for February, p. 264,) we do not understand. If our count is at fault, we shall gladly be corrected.

The missionary force and results in the six large fields of the Union are as follows, viz.:

	Missionaries.	Native Preachers.	Churches.	Baptized.	Members.
Burmah.....	74	402	380	1,353	20,365
Assam	17	32	12	172	842
Telugoos, I.	15	48	6	724	5,167
China.....	19	53	18	68	1,021
Japan	8	6	2	24	42
	133	541	428	2,344	27,437
Europe.....	5	415	368	3,260	36,008
Totals.....	138	956	796	5,604	63,445

These figures, compared with those of any other American board or society, may well inspire devout thankfulness and fresh zeal and courage on the part of the union and its supporters. The officers, missionaries and supporters of some other societies may profitably contrast their own expenditures, number of laborers and results with the above, and search carefully for the grounds of difference. And yet, on some points, such comparison or inquiry should be mutual. With the large and precious results God has given them in the foreign field, and with a home force of 660,000 communicants, the Baptists give only \$238,777, while the Presbyterians, with 100,000 less communicants, give \$473,371, and the Congregationalists, with only 3,500 churches, and 350,000 communicants, give \$433,979.

It is worthy of remark, that with the large force of native preachers and helpers in these missions, the number of converts thus employed is only about one and a half ($1\frac{1}{2}$) per cent. of the whole number.

This fact may profitably be compared with the percentage of converts employed by some other societies, as noticed on the 25th and 85th pages of this REVIEW. Besides, we infer that many of the native preachers here reported, are pastors of independent and self-supporting churches, receiving no part of their support from the funds of the union. We have seen statements in public prints, claiming that there are many such self-supporting churches in the Baptist missions in Burmah. If such is the case, is it not desirable that each annual report show in its general tables the whole number of such self-supporting churches and native pastors? Such churches and pastors are really the best possible test of the real progress of the Gospel in any mission field; and whatever light of this kind any society has, should not be kept under a bushel. It is extremely desirable that more uniformity obtain in reporting mission statistics by the different missions and organizations, and we commend this item in advance to the attention and efforts of the coming conference in London next October. If a common system can be agreed upon, it will greatly facilitate the understanding and usefulness of such statistics, and furnish desirable and useful comparisons between the working and results of different missions and societies.

We are glad to see that schools are used and valued in the missions of the Baptist union, and that the native Christians not only value them, but show much energy in supporting them.

From the utterances of some of the missionaries, we infer they have felt too much restricted in this department of their work. Speaking of two schools he had established, Rev. William George writes :

"The natives built the school-houses, and are all awake to the advantages of a good education. It seems to me imperative that we do something more in that line, and do it at once. The Roman Catholics never would have got into Thongzai if we had had a good, efficient school there. The Ritualists could not have got the place they now hold in Henthada, if proper attention had been given to school work. After these mistakes, we shall be doubly guilty if we do not learn how to protect ourselves from invasion. The time has come when Burmans will pay what they can for the education of their children, and allow Christianity to be taught in the bargain. It is only wise in us to have our disciples' children taught in schools under our own direction."

The spirit and energy which wiped out the large debt of more than \$47,000, at the last annual meeting of this society, speaks well for the missionary zeal of the American Baptists, and leads us to expect a decided advance in their annual contributions. The example of the blind girl who gave her diamond ring, which has been sold and re-sold till it has brought the union \$1100, is worthy of imitation. The Baptist State Convention of Wisconsin has declared its judgment :

"That every pastor should present the cause of foreign missions, and ask collections for it, at least once a year, on pain of being regarded recreant to duty; and that the church refusing to give, forfeits the character of a Gospel church."

The advocacy of pastors is far better than that of paid agents, and when the union can wholly dispense with such agents, such act will be evidence of decided progress. Throughout the whole church, the constraining power of love to Christ and souls should be more effective than the eloquence of paid agents or the formal action of church courts. *Duty* is positive and undoubted as the command of Jesus, "Go ye into all the world," but *privilege*, in all work for Christ, should submerge duty and inspire Christian hearts with a higher, holier impulsion.

We notice the right and ringing utterances of many of the leaders of the Baptist Church, and recent accounts from all their mission fields are well fitted to extend and deepen interest.

In Assam, a native brother, Kandura, reports 33 baptisms on a

short preaching tour in the villages ; Dr. Bronson reports 5, and 5 more by preacher Charles, with interesting accounts of the state of inquiry among its tribes bordering on China and Thibet ; Mr. Mason speaks of baptizing 46 on his tour ; Mr. Drake, among the Telugoos, tells of organizing churches, baptizing 31 in one place and 70 in another, and of pulling down a temple, with the consent of the people, and using the stones to build the preacher's house ; while in China, Mr. Partridge writes of examining 21 and accepting 8 of them for baptism, and again 32 and receiving 14 men and 7 women of them for baptism, and these from sixteen different villages, showing that Gospel seed has been scattered widely and is springing up in many localities ; and again he reports examining 104 in another place, of whom he baptized 38 men and 21 women. At the same time, in Europe, also, especially in Sweden and Germany, many are receiving the truth and professing their faith in Christ. At Fykend a small church of 65 has recently received an addition of 205 new members, baptized on profession of their faith, and in many parts of the field there are indications of still larger accessions.

In view of the past history of the work of this society, ever since Judson began it in Burmah—in view of the very large blessing of God, as witnessed in the grand results of past and present efforts in all its mission fields—we confess ourselves amazed that the whole Baptist Church in America is not so moved and thrilled with a holy enthusiasm as to more than double its prayers and gifts and efforts in a single year.

ART. IV.--A MISSIONARY JOURNEY ACROSS CHINA.

THE Rev. Mr. McCarthy has accomplished a preaching tour across China, reporting himself in the western province of Yunnan, near Tu-li-Fu, and subsequently at Bhamo, upper Burmah. In a letter to Lord Radstock, he writes :

“ With the Lord's help and blessing, I have been able, in the last five months, to travel with a native brother through a good portion of the provinces of Sichnen, Kwechow and Yunnan. We have had strength given us to walk, so that every day we have been brought in contact

with all classes of the people, and have had many opportunities of preaching the Gospel and its need to many who might not otherwise have ever heard even of the existence of a personal God, much less of His great love-gift to our sin-stricken world. Passing on from day to day, it is difficult to speak about immediate definite results of such itinerant work, but leaving Gospel tracts and books with them, we can but sow in faith, leaving results with Him who will not permit His word to return to Him void. One thing we may thankfully record, that we have been everywhere favorably received by the people, and have had a good deal of friendly intercourse, which may also be of great use in the future."

This letter is dated July 28th, 1877, but in a postscript added seven days later, (August 4th, 1877,) at Bhamo, Mr. McC. adds:

"Since writing the above, I have been permitted to journey on, without interruption, right up to this place. I have had a capital walk, and you will be glad to know that I have had an opportunity to preach the Gospel and leave tracts and books with many of the people in the town near which the late lamented Mr. Margery, [a British official,] lost his life, [by violence—assaulted and murdered by the people.] Some of his family may be glad to know this. I enclose a fern which came from that district. May the Lord bless the work. Oh! let us pray The government of India do not wish that any one should go from this side into China, and so I remain here for the present. We must be subject to the powers that be, in things not sinful, and there are plenty of Chinese here who need the Gospel."

We need not comment on the patient perseverance, zeal, and self-sacrifice involved in such a walk across China from east to west. We learn that other laborers of like spirit and perseverance are traversing the eight remaining provinces of China, hitherto unvisited by Protestant missionaries, and Lord Radstock, with good reason, writes:

"Thus it is practically proved that all China is opened by God for the messengers of eternal life to the perishing multitudes. Surely this is a loud call. I trust many will see that the Lord is saying to them, 'Go work in my vineyard.' The time to labor for Him is fast passing forever. He says, 'Who will go for us?'"

Mr. McCarthy's avowed purpose was to return to the eastern coast of China in the same way, preaching and distributing Christian tracts. It is not strange that the British officials in Burmah, so soon after the

murder of Margery, should fear trouble or political complications from the attempt of any European to pass across China from the west, and so nearly on Margery's route; and yet, while admiring Mr. McCarthy's cheerful acquiescence in the official restriction imposed, we cannot but think the government might better have left him untrammelled. He was not in government service, had traversed the whole distance safely from the east, and no good reason is apparent why British officials should have assumed any responsibility in this case. The natives of any country are quick to discern the true character of a missionary, and if he goes wholly unarmed, as he should, bearing his message of peace and good will to all, he has little to fear. Missionaries have been killed by cannibals and other savages, true, but only when already exasperated by traders or officials, or ignorant of their character as missionaries. We are far from believing it necessary to bring a heathen people under control of a nominally Christian government before they can be evangelized, or that Christians are at all justified in waiting for such control to obtain over heathen nations before they obey Christ's command to go and disciple them.

ART. V.--THE RIGHT USE OF MONEY.

WHILE we rejoice and thank God for all gifts of benevolence, we sometimes fear too much is piled up in permanent endowments in a few favored localities of Christendom; that more good would be accomplished, more souls benefited and saved, if a much larger proportion of these endowments was expended on those wholly unevangelized.

While prosecuting mission work many years, with limited means, in the kingdom of Kolapoor, India, we sometimes found money coming to us from sources we could not account for—sometimes in such a way that we have never been able to trace the donor. For a series of years there came very generous gifts for our Bible work from a total stranger to us, far away in Leeds, England. How he came, in the first instance, to know anything of our particular work, we know not to this day. But of hundreds of Bibles and thousands of smaller

portions of Scripture left in the keeping of a few interested readers, to be read and re-read to all their neighbors, in the more than 2500 cities and villages in which it was our privilege to preach Christ—in most of them for the first time that precious name was ever heard there—the purchase money came from that man of God in Leeds, whom we have never yet seen.

Some two years ago, when the heroic self-sacrifice of Livingstone was stirring Christian hearts the world over, they were thrilled with the report that a Christian gentleman in England had offered £5000 (\$25,000) to each of two societies, if they would organize missions in the region of Livingstone's toils and death in Africa. The offer was accepted, and the missions are already in progress. The donor was this same servant of Christ in Leeds.

The African Republic of Liberia is much indebted to the gifts of humane and Christian hearts for its existence and enlargement to its present importance, by transporting freedmen from America to settle as colonists. Among the most generous gifts to this enterprise, we find £1000 (\$5000) from this same donor, looking out from his home in Leeds, and watching the needs and the growing interests of Christ's kingdom in all parts of the world.

It has recently been announced in the public prints, that the English Baptist Missionary Society has received an offer of £1000 (\$5000) to begin another mission in Africa, on the river Congo. Who offered it? This same man of Leeds, whose thoughtful prevision and Christian heart appear in his letter to the society, when, after posting himself with all the facts and authorities about the place, he writes:

"It is, therefore, a great satisfaction, and a high and sacred pleasure to me, to offer £1000, if the Baptist Missionary Society will undertake at once to visit these benighted and interesting people with the blessed light of the Gospel, teach them to read and write, and give them, in unperishable letters, the words of eternal truth. By-and-by, possibly, we may be able to extend the mission eastward on the Congo, at a point above the rapids. But, however that may be, I hope that soon we shall have a steamer on the Congo, if it should be found requisite, and carry the Gospel eastward and south and north of the river, as the way may open, as far as Nyangwe."

And when the society had decided on a preliminary exploring expedition, he writes again :

"In my opinion, it would be wise to send, without delay, a man, most prayerfully chosen, full of faith and love, who will determinately make his way to the King of Congo, and ask him if he would receive and encourage your Christian missionary ; and at the same time he should make all possible inquiries. If you find the man, and inform me, I intend to send you £50 for this exploring work."

Is there not the highest wisdom in thus being the administrator of one's own fortune? And have we not reason to believe those gifts, so wisely distributed for the good of those wholly unevangelized, will bear fruit to God's praise a hundred fold more than if piled upon the millions of permanent endowments already existing in the high places of Christendom? Are they not more in accordance with the wish of Him whose last words to His church were, "Go ye into all the world," etc.?

The gifts of which we have here spoken are, very likely, only a small part of the sums this steward of the Lord has administered for his Master. Does any one desire to know his name? It is just as well to wait a little, till we see it in the Lamb's Book of Life.

We learn that Rev. Messrs. W. Comber and C. Grenfell, who have been laboring in the Cameroons, are to explore a site for this proposed mission, and have decided to go by the way of San Salvador, with an eye to a point inland some 1500 feet above the ocean, which it is hoped will afford a more bracing and healthful climate than the coast.

We see a notice of the sailing from Liverpool of Messrs. Strom and Craven, going as pioneers to the Congo mission, which we infer is the same as the mission above mentioned. They are spoken of as earnest and devoted men, "fully prepared to lay down their lives, if need be, in the attempt to carry the Gospel to the benighted tribes of equatorial Africa."

Should not far more of the large and generous donations of Christian men and women, go to found and enlarge missions among those who know little or nothing of the Gospel?

ART. VI.--FOREIGN MISSIONS OF BRITISH PRESBYTERIANS.

FOR their mission in Central Africa, the Church of Scotland, (not Free,) has selected a site in the "highland country, stretching inland, parallel to the cataracts," a region often referred to by Dr. Livingstone as most suitable for missionary effort. They call the place occupied at present Blantyre, in memory of Dr. L.'s native place in Scotland.

We are surprised to find that after "many and sustained efforts," they have failed hitherto to get an ordained missionary to join this mission! Do the young brethren of this church *know* that Christ did not mean them when he said "Go?" The foreign mission funds of this church, in 1876-77, amounted to £19,296, or \$96,480. Their principal and most prosperous missions are in India, with large educational institutions in Calcutta, Madras and Bombay. Hitherto they have had no mission in China, but we are glad to see five "well-trained and educated" young brethren have recently been appointed and have started for the China field.

The United Presbyterians of Scotland have missions in Jamaica, Trinidad, Old Calabar, Caffraria, India, China, Spain, Japan and Algeria, in all nine.

Ordained European missionaries, ...	46
Medical ditto, ...	7
European teachers, males, 6; females, 11, ...	17
Ordained native preachers, ...	9
Native evangelists, ...	69
Native teachers, males, 190; females, 32, ...	222
Other agents, ...	14
Principal stations, ...	61
Out-stations, ...	141
Communicants, ...	8,077
Inquirers, ...	1,655
Scholars, ...	10,741

The Irish Presbyterians have a mission in Guzerat, India, manned by—

Ordained European missionaries, ...	9
European teachers, ...	1
Native catechists, ...	9
Native colporteurs, ...	2
Native teachers, ...	26
Native communicants, ...	248
Native scholars, ...	1,575

They have also one ordained and one medical missionary in China, and several laboring for the Jews. Their income the past year was \$49,770.

FORMOSA AND THE GOSPEL.—There are now on this island seven Presbyterian missionaries—five from England and two from Canada. Two English Presbyterians began the work in 1865. The authorities and *litterati* raised a mob and drove them out of the capital, Taiwan-foo; whereupon one of them, Dr. Douglas, returned to China. The other, Dr. Maxwell, persevered, and finally established himself and began work at Takao, a treaty port, twenty miles south of the capital. Of the two missionaries from Canada, Rev. George Mackay reached the island in 1872, occupied Tamsiu, the northern treaty port, and last year had 11 stations, 80 church members, and an average attendance of 700 at his services. The work of these missionaries has been so wonderfully blest, that in 1875 there assembled in the very capital whence the first two missionaries had been driven out in 1865, a conference of missionaries, preachers, elders and deacons, in all 108, representing 37 stations, a church membership of more than 1000, and nominal Christians of at least 5000. This progress is certainly very remarkable, and ought not to fail of its proper influence on the courage, faith and zeal of the workers and supporters of the mission.

The Free and Reformed Churches of Scotland have united their forces in the work of foreign missions, we are glad to see, as a natural result of their happy union in the home field. Their missions are in India, Africa and New Hebrides, besides special efforts for the Jews in several European cities. They report—

	INDIA.	AFRICA.	N. HEBRIDES.	TOTAL.
Central and branch stations.....	49	54	4	107
Ordained European missionaries, with one in Syria	19	14	4	38
European medical missionaries, with one in Syria.....	2	1	.....	3
European teachers, male.....	4	6	.....	10
European teachers, female.....	7	4	.....	11
East Indian teachers, (8 male and 7 female,).....	15	.....	.....	15
European artisans.....	.....	19	.....	19
Ordained native preachers.....	7	1	.....	8
Licensed native preachers.....	6	1	.....	7
Native teachers and evangelists, male.....	56	35	59	150
Native teachers and evangelists, female.....	58	11	.....	69
Native catechists, readers and colporteurs.....	49	34	.....	83
Native Bible women.....	8	2	.....	10
Native communicants.....	787	1,928	1,020	3,735
Native scholars under Christian teaching, of whom about 3,800 are females.....	9,118	2,991	2,000	14,109

Their funds, in 1876-77, amounted to £22,996, or \$114,980.

ART. VII.--GEMS FROM LIVING AUTHORS.

"At the Detroit council, the question of the \$20,000 expended in the maintenance of their office secretaries of the Home Missionary Society was discussed, and the situation approved. A pastor met objections by saying: 'I have \$5000 a year myself, and I feel that I have a right to it.' Undoubtedly, if his people chose to give him \$5000 a year, he had a right to take it; though there is no small degree of ungodly assumption in one who will stand up before brethren who receive only \$800 a year, and say in plain terms that he is more than six times as much of a man as they respectively are. It may be that he is, and that he might truly smite his leonine breast and say: 'There is the equivalent of six ordinary preachers in here'—but, then, the taste of the thing! There is this difference, however, which the council overlooked—a difference which will differentiate the missionary society into bankruptcy, or we are no prophet. The money which pays a liberal salary to a pastor is voluntarily contributed for that express purpose, usually, for the most part, by men whose incomes are much larger than the pastor's salary; and who, with very laudable generosity, wish their pastor to live as well as they do. This is all straight, appropriate and right. This \$20,000 office expenditure is not provided for in any such way. It is taken from the mites and dimes and dollars paid for the spread of the Gospel in destitute places. The money does not go to the work for which it was given. There's the rub—and it will rub off a great many church collections and individual benefactions."—*Interior*, Nov. 15, 1877.

Again we have to ask, why not as proper for a Congregational secretary to have a salary of \$5000, as for a Presbyterian secretary to have the same? Will the *Interior* speak to this point, and show us the difference? The *Interior*, in this paragraph, persuades himself, and some readers, doubtless, that there is a difference between a pastor receiving his salary from his own individual church and people, and a secretary receiving his salary from a board or committee acting for the whole church. And we admit there is this difference, viz., that the said board or committee is not responsible for the act of the individual church, and *is* responsible for the disparity it makes between the salary of its secretary and the faithful worker who toils in the mission fields. In the fixing of these salaries, the mission board or committee exercises the power; and when it makes the salary of the secretary \$5000, and the salary of the worker in the mission field \$1000 or \$500, all from the same funds of the church, it must bear the responsibility of making a disparity between Christ's servants which *He* nowhere authorizes. See Mat. 20 : 25-28.

Even if the \$5000 salaries of the secretaries were "contributed for that express purpose," and "by men whose incomes are much larger," it would not relieve this unjust disparity. The question would still remain, if wealthy men will give such salaries to the officers, why not be equally generous to the workers, who toil with many special discomforts and self-denials in the mission fields?

But we are not prepared to endorse the sentiment that a church has a right to give its pastor a salary of \$5000 or \$10,000, when millions are perishing for lack of the Gospel, which half or three-fourths of it might bring to them, and the balance be quite enough for the health and comfort of the pastor.

We admit President Chapin, of Beloit College, speaks the truth when he says:

"Ministers are estimated by the salaries they can command. In high places, a few are overfed, while the aggressive work of the church is crippled, because, in small communities and on the frontiers, holy men, devoted to the service of the Gospel, cannot live of the Gospel, and are left to starve."

But whose is this estimate of ministers? The world's—not Christ's; and the church that endorses it, does so at peril of her usefulness and

of her own spiritual life. So long as the church puts such an estimate on her pastors, pampers a few with millions that might help evangelize the heathen, and leaves the many to suffer from want, so long will the church suffer, the Gospel fail to develop its vital, inherent power, and the heathen continue to perish with no knowledge of that precious name through which alone cometh salvation.

That the *Interior* had substantial basis for his prophecy, see the following from a Boston correspondent of the New York *Evangelist*:

"HOME MISSIONS.—Sunday-schools in this state are very generally responding to the \$30 call to cancel the society's debt. It is a pity that so prompt and free an effort should get a *chill*, as it certainly has in these parts, by the published fact that three of the secretaries of the society are receiving a salary of \$5000 each. The hard-worked and needy missionaries should be paid, and will be, but it will be extensively felt that, with proper economy at headquarters, such a debt would not have been incurred. At a conference of churches recently, not forty miles from Boston, I met not less than twelve ministers whose salaries are less than \$1000—some \$800 and under; and when the home mission cause and its wants came up, these men were its zealous advocates, and nearly all pledged their Sunday-schools for \$30. But they will never do the like again under existing circumstances. They will demand that retrenchment be somewhat equalized, as between the churches and their agents."

If we are rightly informed, these \$5000 salaries of the Congregational secretaries have been recently reduced. Now, certainly, our good brother *Interior* will turn his attention to his own family, and the \$5000 salaries of his Presbyterian secretaries.

SELF-DENIAL.—"We firmly believe that Christians ought to surrender, very often, their right to do lawful things; for, by so doing, they may remove stumbling blocks out of the path of others, and strengthen their own graces. The Greek racer denied himself many lawful indulgences. So should a follower of Jesus, whenever self-denial will increase his spiritual sinew. Too much is said in these days against 'asceticism;' but the danger of the church does not lie in that direction. Satin cloaks are more in vogue than 'hair shirts.'

"Daily food is a lawful indulgence; but fasting is sometimes profitable for both body and soul. Many luxuries of domestic life are lawful in

themselves ; to give them up in order to have more money for benevolent uses, or in order to discourage social extravagances, is a dictate of pure Christianity."—*Theodore L. Cuyler.*

"When Saul of Tarsus was about to be inducted into the Gospel ministry, he was not encouraged by the hope of a rich church, a large salary, or a position in society ; but was shown how great things he would have to *suffer* for the name of Christ." Acts 9 : 16.—*J. F. McLaren, D. D.*

"It is an astounding fact, that for about 1500 years the church, practically, well nigh forgot the Master's parting commission : 'Preach the Gospel to every creature.' Modern missions to the heathen are less than a hundred years old. At the close of the last century, so far had the church receded from that commission, foreign missions were looked upon as the chimerical dreams of enthusiasts, or the ravings of religious maniacs. The earliest Baptist missionaries were freely stigmatized as imbecile fanatics, or positive madmen ; and bishops of the English church even denied the right of one country to send missionaries to another."—*Interior.*

And is not the sin of the church to-day the same in kind ? She has proved the Lord by putting forth a little effort, and found Heaven open, with blessings large enough to demonstrate that with proper effort she can evangelize the world in a single generation. And yet she don't do it. She is even diminishing her efforts, as if about to turn back, when in full sight of the promised land, for another "1500 years" of inaction.

SHALL THE FOREIGN BOARDS AND SOCIETIES OF AMERICA DIMINISH THEIR FORCES AND EFFORTS IN INDIA ?—In pondering this question, let the following paragraphs be duly considered :

"It is simply a matter of history, coming more and more to light, that India has given false religion and false philosophy to almost the entire world. Greece, Rome, Persia, China, &c., have drawn largely on her. Even the pantheistic subtleties of modern Europe found their germs in India. Now this citadel of mighty error, shattered as it is, should be stormed at once by all Christendom. It has been urged that the relation of China to America is a strong reason for our doing more for China than for India, but we may well doubt if the mutual influence between China and the United States is as great as that between India and the

United States. The study of Hindu and Mohammedan literature in Europe to-day is wonderful, and this study of oriental literature is reaching America. Professor Whitney, of Yale, is becoming the Max Muller of our country. He has accomplished the most difficult task of translating one of the Vedas. Hindu scholars and reformers are coming westward, and are putting their wave of subtle skepticism in motion on our troubled seas of thought.

"Moreover, as Americans, we have the advantage as missionaries over the proud Britons that conquered India. Natives often note the fact that we come as disinterested men, seeking them, not theirs, while they identify all Englishmen with the conquerors, and are apt to look upon the progress of Christianity among them as a thing of civil power.

"Americans have a special influence and a peculiar success in India. But, besides all this, as before stated, here is the first vast breach made in paganism since pagan Rome fell, and storming columns from all points of Christendom should rush forward. We would tremble to put pen to paper did we apprehend that these lines would divert one iota of effort from any mission field. We seek to justify what the instinct—may it be called?—of the church has led her to do. But a thousand-fold more might be done for all our missions. Thank God, the night is far spent—the day is at hand. India, Japan, China—all these shall yet be won for Christ."—*Rev. Dr. Scott, of Barcilly, India, in Sunday Magazine.*

WHY ASK GOD TO DO WHAT HE TELLS US TO DO?—"Brother K., a man of known wealth, rose one day in the noon prayer-meeting, and told of a certain good work which might be done if only \$300 or \$400 could be raised for the purpose, and he urged those present to pray earnestly that it might be done. Mr. Moody—on his feet in a moment—exclaimed, 'Brother K., I wouldn't trouble the Lord with a little thing like that; I would do it myself.'"—*Congregationalist.*

Christ has told us to preach the Gospel to every creature. How can those ask Him to save the heathen, who neither go nor give to carry them the Gospel?

"If God has not given this branch of His Holy Catholic Church some part in the great work of the evangelization of the world, then it has no right to exist; if He has given to it a part of that work, and it refuses or neglects to do it, then I say it does not deserve to exist; and, if the latter be true, may God have mercy on us all."—*Bishop Littlejohn.*

"Cannot the heathen be saved without the Gospel?"

—*Slothful Christian.*

"Can *you* be saved if you disobey Christ, and neither go nor send others to preach to them the Gospel?"—*Spurgeon.*

"Speaking, as we do, after nearly twenty years' experience of mission work in India; speaking, moreover, not as an educational but as a *preaching* missionary, we unhesitatingly avow the conviction that as the wholesome influence of high-class education can hardly be overrated, so can this agency on no account be dispensed with, without extreme peril to the cause of Christ in India."—*Rev. James Vaughan, C. M. S.*

"The vitality of a church may be measured by its interest in the evangelization of the world."—*Pierson.*

HINDU PHILOSOPHY.—"Hinduism, as well as Christendom, has had its rationalists and utilitarians in all ages. To guard against their sophistry, the Hindu philosophers enacted this rule of interpretation: 'Any statement based on *selfish* motives is to be simply discarded,' and one of their ablest modern writers goes on to explain, 'It is the function of the logical faculty to determine whether the interpretation of a passage is self-interested or not,' and adds, 'When learning is sought for learning's sake, learning itself is the end. There are utilitarians in England. Their first proposition is, What is pursued must produce tangible fruit. They are regarded as infidels by religious Englishmen. This is easily understood, for whatever a religious person does from a sense of duty to his God cannot have its worldly utility [or be done for worldly gain.] If a religious person be asked why he does such-and-such a thing, he will be able only to say, Its fruits will appear in eternity.'"—*M. M. Kunte, Studies in Indian Philosophy.*

Let us have in practice a little more such philosophy in Christendom.

"The *Acharyas* who followed the Vedas did not worship any images or idols. The Bouddha-Acharyas made images of [to represent] the gods."

"All the gods, such as Agni, Varuna, or Indra, are one and the same."
—*Idem I., 11, 310.*

CHRISTIAN UNION.—“The most real union and co-operation in Christian work can be secured by a wise division of labor on the principle of denominational organization. Hence he who has no denominational feeling is practically a disunionist. He who labors most zealously to build up his own denomination with freedom from sectarianism, does most to promote union among religious people. Union schools and union churches have not often been a success. Communities where there are union churches and schools are not noted for their peace and harmony. Different families live most agreeably in different houses.”—*Central Christian Advocate*.

ART. VIII.--FIELD NOTES.

THE FAMINE IN CHINA.—Most painful accounts are reaching us from missionaries and other intelligent residents in China, describing the fearful ravages of famine in that land, and beseeching help. From one of these accounts, the following is an extract, viz.:

“The province of Shansi itself is as large as England, and contains a population nearly equal to half of the entire population of Great Britain; but, unfortunately, Shansi is not alone in its misery. Throughout that particular province the famine is almost universal, but in considerable portions of three other large provinces, the condition of the inhabitants is very little better. Chihli, with an area of 59,000 square miles, and a population estimated at 28,000,000; Honan, with an area of 65,000 square miles, and a population of 23,000,000; and Shensi, with an area of 67,400 square miles, and a population of more than 10,000,000, are all suffering severely, while other provinces are affected in a less degree. To meet all this terrible misery, the Chinese Government has voted various sums of money, which have been estimated as amounting to rather more than £250,000 sterling. It has also made grants in grain to the extent of about 12,000 tons. These efforts have been supplemented by private donations from various corporations and wealthy individuals amongst the Chinese, but when everything has been taken into account, the amount of money raised is altogether inadequate to meeting the emergency.

“Under these circumstances, the Protestant missionaries resident in Peking, Tientsin, and the neighborhood, issued in October last, an

urgent appeal for pecuniary assistance, which would enable them to take an active part in distributing food amongst the starving poor; thus supplementing the work undertaken by the Chinese Government. Since that appeal was issued, the state of things has been gradually becoming worse, and the latest official report made to the Emperor, by the governor-general of the province of Shansi, states that unless fresh grants are made from the national treasury, the southern part of the province will be wholly depopulated before the winter is over. He reports that in his province alone, between 3,000,000 and 4,000,000 souls are reduced to want, and are dependent upon official support. 'In the southern section of the province,' he writes, 'there remains neither the bark of trees nor the roots of wild herbs to be eaten, and ordinary food supplies have absolutely disappeared. The land is filled with the sound of lamentations, and the corpses of those who have perished of starvation by the wayside, are to be seen on every hand.'"

The Rev. Dr. Brown, missionary in Japan, writes:

"The news from the north of China is most distressing. The famine extends to four provinces, [the whole of China is divided into eighteen provinces], and 9,000,000 *of people are starving.*"

Messrs. Olyphant & Co., of Shanghai and New York, kindly offer to transmit funds by telegraph, without charge. We shall gladly transmit to that house in New York, any gifts entrusted to us for this purpose.

A missionary, Rev. W. S. Holt, writing so recently as January 29th, says an English missionary, Rev. Mr. Richards, had gone to the Shensi province, where—

"All about him were the poor, ghastly suffers, dying from starvation. Their corpses lay by the roadside, torn by the dogs and devoured by the birds. A traffic in human life was and is carried on—girls and women and children are sold for \$3, \$2, \$1, that food may be procured. * * Dead bodies are carried out of the cities by the cart-load. And, worst of all, 'children are actually boiled and eaten.' It is equal in horror to the siege of Jerusalem. Indeed, it far surpasses even that horror, for here the district afflicted contains 9,000,000 of human beings," etc., etc.

Rev. Mr. Corbett, of Chefoo, China, reports the baptism of 62 adults and 40 children in Chimeh the past year; 112 new adult members, and 65 children baptized in the Shantung mission.

PROTESTANT AGENCIES IN BRAZIL, SOUTH AMERICA.—The Brazilian *Christian Herald*, published by Rev. Emanuel Vanorden, at Rio Grande Do Sul, Brazil, says :

“The following agencies are now at work for the evangelization of Brazil :

“1. Dr. Kalley, of Edinburgh, whose church, in Rio de Janeiro, is the largest in membership and in attendance. He has also a congregation in Pernambuco and Nitheroy. Senhor Santos, a Brazilian, and a graduate of Mr. Spurgeon’s college, is his co-pastor.

“2. The Presbyterian Church (North) of the United States. They have at present five foreign missionaries and four native ministers, besides two lady teachers.

“3. The Presbyterian Church (South) of the United States. They have a large college in Campinas, in the province of Sao Paulo. They number four missionaries, and employ several teachers.

“4. The South American Missionary Society of London has one chaplain to the English in Sao Paulo, another in Minas Geraes, and a mission among the Indians on the Amazon.

“5. The Methodist Episcopal Church of the United States has one missionary.

“6. Our own agency.

“And yet we must exclaim, in the words of the Lord : ‘The harvest, truly, is plenteous, but the laborers are few.’ Only seven of the twenty provinces are now occupied.”

Mr. Vanorden first went to Brazil in connection with the Presbyterian Foreign Board. Why he was dismissed by that board, we have never learned a sufficient reason. The elements of character and piety which have taken him back there to work for Christ and souls as an independent missionary, connected with no board, furnish testimonials of the very first order. His paper, *The Herald*, seems to be conducted in a truly catholic and Christian spirit. A literary society has loaned him a large room for his preaching services. He is assisted by an earnest and efficient colporteur, judging from the latter’s reports ; and in the first two months of labor some 250 portions of Scripture, mostly gospels, New Testaments or whole Bibles, were sold, besides a large number of Christian tracts and books. We sincerely hope Mr. Vanorden may not lack means for sustaining and carrying

forward his work with vigor, and that he may be greatly blest of the Master in prosecuting it.

A correspondent of the *Presbyterian* at Rio Janeiro writes that "The whole Empire of Brazil is open to the gospel." The *whole world* was declared open to the gospel 1800 years ago.

A General Conference on Foreign Missions is called for October next in London, England. The programme proposes that it be held 21st to 26th; the second day to be devoted to Africa and the West Indies; the third, to India, China and Japan; the fourth, to Polynesia, North and South American Indians, and the fifth day to missions among the Mohammedans and the Eastern Churches. The gathering to be at Conference Hall, Mildmay Park. The value of such a conference will depend greatly on the ability with which the various mission boards and societies, and more especially the various mission fields, shall be represented, and the measure of God's presence and blessing secured by devout preparation and earnest prayer.

PROPOSED TELEGRAPH THROUGH AFRICA.—This proposal marks hopeful progress for this darkest of the continents. There is already a wire through Egypt, from Alexandria to Khartoum, 1100 miles, and surveys have been made beyond as far as Gondokoro. A South African line extends from the cape to Delagoa bay, and from this point to Khartoum, the present limit of the northern line, the distance is said to be only 2600 miles. The line would pass, via the Victoria Nyassa and Tanganyika lakes, down the Shire and Zambezi rivers, to the sea, whence a short ocean line would connect it with Delagoa bay or Natal. A branch line would be possible from Ujiji to Zanzibar. Let capitalists once be satisfied that this enterprise will be remunerative, and it will be quickly in operation.

AFRICAN EXPLORATION.—We learn, with much regret, that the Italian expedition recently organized and enlisted for exploring Africa, has come to grief and retreated. It entered from the eastern coast, north of Zanzibar, but in passing through the territory of the King of Shoa, it was opposed by the forces of the king. A fight ensued, and the leader of the king's forces, who seemed to be a Frenchman, was killed, but the Italians were defeated, returned to the coast, and

sailed again for Italy. Many covet the honors of Livingstone and Stanley, who are altogether wanting in the elements of character to win them.

The advance portion of the Belgian expedition, sent out by the International Society, via the cape, had reached Zanzibar, at last advices, and was preparing to start inland. We hope they are to be more successful than the Italians.

[As we go to press, we learn that two members of this expedition have died; one from sun-stroke and the other from fever.]

The present Kaffir chief, South Africa, is said to be a Methodist class-leader.

THE VICTORIA NYANZA MISSION OF THE C. M. S.—The success of this new mission, thus far, is cause for much thankfulness. From the reports and special appeal of the C. M. S., we gather that they have already occupied Uganda and Mpwapwa, and have decided to occupy Karague and Ukerewe, the latter being an island near the southeastern shore of the lake. Mpwapwa is an intermediate station, 250 miles from the coast. A road has been made to this point, and four men have been sent out to occupy it. Besides the four places already mentioned, Lieut. Smith, one of the mission party in Uganda, urges the occupancy of Ugogo, Muhalala, Usura and Nguru, four points between Mpwapwa and the lake. If the C. M. S. resolutely and promptly fill this programme, they will be acting in the spirit of Carey's grand sermon from Isaiah 54: 2, 3, which first roused the English Baptists to missionary effort before the close of last century. Every Christian may well make the subject of that discourse his life-motto, viz., "Expect great things from God; attempt great things for God."

The Wesleyan Missionary Society, England, reports over 13,000 church members on the west coast of Africa, and some 50,000 attendants on public worship, with some 300 native preachers. The growing interest in African missions is well illustrated by a recent visit of Major Malan to this country and his appeal to the A. B. C. F. M. to organize a mission in the central regions explored by Livingstone and Stanley. Major Malan is an ex-officer of the English army, who has been labor-

ing some years as an evangelist in South Africa, and whose efforts are none the less spontaneous, praiseworthy and effective in that he is connected with no board or society.

There is room and work in Central Africa for all the forces likely to be sent there.

SLAVERY IN EGYPT.—We are sorry to see a report by a tourist in Egypt that between Assiout and Cairo, on the Nile, he counted twenty-three boats laden with slaves. The men were tied together on deck, and the women and girls in the cabins.

The American Presbyterian Foreign Board's missions in India date from 1834—forty-four years ago. Their last report, 1876–77, gives in India—

Ordained American missionaries, ...	32
Female missionaries, ...	50
Ordained native preachers, ...	14
Licentiate native preachers, ...	1
Other native helpers, ...	153
Scholars in all their schools, ...	7,609
Communicants, ...	761

The American M. E. mission began in India in 1858—twenty years ago. Their statistics just furnished, January 16th, 1878, are as follows, viz. :

Ordained missionaries, ...	23
Ordained natives, ...	9
Local preachers, ...	28
Native teachers of day schools, ...	323
Scholars in day schools, ...	6,575
Full members, ...	1,298
Probationers, ...	970
Missionary collections, ...	\$330
Raised by native church for self-support, ...	645

These figures, showing the work of these two branches of the church, and the years of each mission's existence in much the same part of India, are worth careful attention and study, especially by those on the ground engaged in this work. The last three items in the M. E. figures, which have none corresponding to them in the Presbyterian

figures, are also important. A later report of this mission makes the present number of native communicants 2150, and the baptisms last year 306 adults and 365 children.

DO NOT OUR PRESBYTERIAN MISSIONARIES IN BRAZIL MASTER THE VERNACULAR?—"Unless your missionaries have technical training in the language of the country, their pronunciation or their constructions, or both, will always give offence to the ears of the learned and the polite. Think of it. Of all the missionaries of the Presbyterian Church in Brazil, and some of them men of learning, *not one* is thoroughly master of the Portuguese language; not one of them pronounces it correctly; not one of them knows its power of harmonious combinations, its flexibility, its quick and terse directness. Shall we perpetuate their mistake?"
—Rev. J. J. Ransom.

The Southern Missionary Herald, published by Rev. A. R. Raven, Enfield, N. C., "in the interest of missions and devoted to religious literature," is a twelve-page monthly paper, seventy-five cents a year, in advance, embodying much valuable information, and full of zeal, energy and spirit in the cause of missions, in behalf of our M. E. brethren South. Its first number of Vol. I. was issued last December. The editors deserve, and will have, warm sympathy in their work from all who love Christ and the cause dear to Him.

The Advocate of Missions, is a live, large-size four-page paper, published at Richmond, Va., Rev. S. A. Steel, at seventy-five cents a year, and "devoted to the missionary work of the M. E. Church South." Its first number of Vol. I. appeared in October last. Its spirit and aim may be inferred from such editorials as these:

"Don't be ashamed to be earnest about missions. Moral earnestness is the grandest thing in the world." "The work of missions is the work of the Christian Church. Its importance is paramount. It ought to take, if not the precedence, at least equal rank with the work at home. We ought to give as much to it and pray as earnestly for it."

"Long traces will balk any team. We must get the power nearer the load. The work of missions must be pressed home to the hearts of the people."

"What would be the effect of \$300,000,000 spent annually for the conversion of the heathen? And why should the Christian world not give that amount? The churches of Christendom are able to do it."

"A little more clear knowledge of missions and missionaries, where they are, who they are, what they are doing, whom they are trying to help, how they are doing it, would do more to aid the foreign mission cause than all the hymns, addresses, reports of societies, tearful appeals, *ad captandum* speeches and other allopathic excitements now used in the lethargic body of the Church."

If any one fancies \$320,000,000 a year for foreign missions is beyond the ability of Christendom, let him contrast it with the mere cost of war, in blood and treasure. Carefully compiled statistics of the cost of war from 1853 to 1877—twenty-five years—excluding the frightful slaughter and expense of the late Turko-Russian war, foots up as follows, viz.: Killed in battle or died of wounds and disease, 1,950,000; cost in money, £2,413,000,000, or \$12,065,000,000. These figures divided by the years (25), give 78,000 lives and \$482,000,000 as the *annual* cost of war, to Christendom, the past twenty-five years. Add to this the annual cost of intoxicating drinks in the United States alone, viz., \$700,000,000, and we have \$1,182,000,000. Let the resources of Christendom be turned from slaughter and drunkenness to promoting the highest welfare of the ignorant, superstitious and degraded, and how soon the world might be evangelized.

ART. IX.--QUESTIONS AND ANSWERS.

[CONTINUED FROM PAGE 112.]

VI. "Do you really think the spirit of *self-sacrifice* which characterized the early missionaries and officers of our foreign boards, has declined? And if so, what evidence have you that such is the case?"

Answer—In our last number we mentioned some grounds of our belief that this spirit of *self-sacrifice* has declined. We spoke more explicitly of the missionaries, and though we have evidence before us that some of our brother missionaries are inclined to differ with us on this point, our convictions abide that the deep, earnest and enduring spirit of self-sacrifice, manifest in the words and lives of most of our early missionaries, does not rule to the same extent and in so large a proportion of our present foreign missionaries. But it is not so im-

portant to confirm and establish our view by reference to numerous facts in our observation and knowledge which clamor and crowd for expression with a force almost irresistible, as it is for all who truly love this cause to combine in such fervent and effectual prayers and efforts as shall result, with God's blessing, in enthroning the true spirit of Paul and of Christ Himself in all who go to this sacred work, that they may surpass, if possible, the zeal and self-sacrifice of those who first gave their lives to it. But we have been reminded that we were to furnish evidence of the "waning spirit of self-sacrifice in the *home agents and officers* of our foreign boards," and even with a hope expressed that we would not forget, or delay to fulfill, our virtual promise in this regard.

We are more than willing to meet any reasonable expectations on this point, our special wish and care being so to present the evidence in this case as to carry with us the hearts and judgments of our brethren, the home agents and officers of these boards, and thus secure a change which God may bless to much greater and more rapid progress in evangelizing the heathen.

To obtain a true impression of the difference in the spirit and practice of self-denial by the early officers of our foreign boards and those of the present day, little more is needed than to recall a few of the facts of history in case of those early officers. The American Board of Commissioners for Foreign Missions is the first and oldest foreign mission board in America. It owes its origin, under God, to the persistent zeal and energy of Gordon Hall, Mills, Judson, and other young men impelled by irrepressible desires to preach Christ to the heathen. Its first treasurer, Deacon S. H. Walley, was elected September 5th, 1810. At the same time Rev. Samuel Worcester was elected corresponding secretary. Neither secretary nor treasurer thought of any salary. Their work was as spontaneous and gratuitous then as is that of the officers of women's boards now.

So level were the heads of all members of the board on this subject at that date, that they embodied an interdict of all salaries to home officers in the board's constitution, adopted at its first annual meeting, September 5th, 1810. The tenth article of that constitution provides that "no member or officer shall receive any compensation for his personal services."

September 18th, 1811, Deacon Walley resigned, and Jeremiah

Evarts was chosen treasurer in his place, knowing, of course, that his labor must be gratuitous. So far as appears from the records of the board, this gratuitous service of the officers continued many years. In 1819, at the tenth annual meeting of the board, we find a record that "a fund having been raised by subscription to aid in supporting him," Dr. Worcester's church, in Salem, consented to let him give three-fourths of his time to the work of the board, and installed Rev. Elias Cornelius as his co-pastor. Dr. Worcester's health was already feeble, and fearful that he could not survive the winter in New England, he visited the Indian mission, and died at Brainerd, June 7th, 1821. During most of 1821 and 1822, Mr. Evarts was both treasurer and corresponding secretary. In September, 1822, Henry Hill, Esq., was made treasurer, and Mr. Evarts secretary. We infer that the tenth article of the constitution, forbidding salaries to officers, was canceled or modified about this date, but we have searched in vain for the record of such action.

Varying sums are entered in accounts under the name of the treasurer, *e. g.*, \$500 in 1813, \$300 in 1814, \$300 in 1815, \$300 in 1816, and \$500 in 1817. But, as the first of these items is explained in the accounts as the legal expenses incurred in attending both winter and summer sessions of the legislature, "on the business of the petition for an act of incorporation," and a suit was pending much of this time about the "Norris Legacy," the above items can thus be accounted for without supposing any infraction of the tenth article of the constitution. But from 1820, the regular entry of \$600 to the treasurer each year, for three successive years, leads to the inference that the constitution had been changed, and \$600 was the first salary of any officer of the board.

We have, then, the following facts, viz. :

1. This first foreign mission board of America, by its original constitution, forbade salaries to home agents and officers.
2. For ten or more years, no salaries were given.
3. Its first salary to a home officer was \$600—less than the salary then given to a foreign missionary.

At the second annual meeting (1811) the board fixed the salary of a married missionary at \$666.66.

Does there not here come into clear view a very marked difference in the judgments of the board *then* and *now*? *Then*, the married missionary

needed more than the home officer. Now, the home officer has \$4000 and \$5000, while the married missionary in India has \$1080, and in Africa \$600. \$5000 is how many times more than \$600?—($5000 \div 600 = 8\frac{1}{3}$ times.) And if we limit “early officers and agents” to the first years of this board, they received nothing for their personal services at all; and with this unmistakable evidence of their greater self-sacrifice and devotion to this cause, may we not properly say, *quod est demonstrandum?*

This same spirit of economy and self-denial for the sake of this cause was shown by those early officers in other ways than by the absence of salaries or by small salaries. Till near the close of 1821, “a small room in the treasurer’s house served as mission rooms,” and we see no trace in accounts of any expense for it whatever.

Till September, 1820—ten years or more—the *Panoplist*, and after that the *Missionary Herald*, were edited and published at private expense, though publishing news from the missions and the receipts of the board. Through all the early years of the board, the annual cost of printing, stationery, etc., was kept below \$150. Contrast this with the \$14,597 of the Presbyterian Foreign Board for this one item of *printing* in 1875.

We have taken the facts in the early history of the American board to illustrate our views, because it is the oldest foreign mission board in this country, and best represents the spirit and practice of the early officers and agents whom we had in mind. We have not so carefully investigated the early history of our other mission boards, and yet a mere glance at them serves to confirm our views on this point.

Rev. Dr. Staughton, the first secretary of the Baptist Missionary Union, served some dozen years or more, and of him it is recorded: “During almost the entire period of his official connection with the board, his services were wholly gratuitous.”

When the Presbyterian Foreign Board was organized, so recently as 1837, Walter Lowrie resigned his position as clerk of the United States Senate, on a salary of \$3000, and became secretary of this board on a salary of \$2000, which he sometimes reduced to \$1800 or \$1700, and for several years declined entirely. Other able and efficient men have shown a like spirit of self-sacrifice in long years of service for these boards in their early history. The doctrine that a

man must have as high a salary in this sacred work as he can command in political or secular pursuits, had not then come into vogue. Love to Christ and the souls of the heathen was then dominant enough in the hearts of our ablest men to induce them to accept those duties with no salaries at all; and then, when this usage changed, on salaries much less than the same men could have received in worldly business. Is it not evident that a change—an adverse change—has become manifest in the present officers and administration of these boards? We have only the kindest feelings and truest love for these brethren. It is not because we love them less, but this work of missions more, that we call attention to this change, and earnestly plead for a return to the strict economy and self-sacrifice of the dear old fathers, whose wisdom, prayers and unpaid services brought these boards through the trials and difficulties of their early years.

We may be told that the times have changed since the days of Worcester and Evarts. Alas, for this cause, that *such* a change has come. True piety, in its essential elements, does not change. True consecration to Christ and His service is ever the same. True self-sacrifice never becomes self-indulgence. As certain as the cross of Christ was a necessity in the establishment of Christianity in our fallen world, just so certain is it that the cross must abide as a pervading, controlling element in the church till her work is done. That this world is to be evangelized, is as certain as the pledge of God can make it. And yet, such is the magnitude and difficulty of this work, that unless those engaged in it, and especially those controlling these mission boards, giving tone and character to all the workers, and all the cords of influence running out, both through the churches at home and the missions abroad, bring into it more *true self-sacrifice*—more of Gethsemane and the cross—it cannot be done. See Acts 27: 22-24, 31.

ART. X.--LETTERS FROM MISSIONARIES.

REV. J. P. GRAHAM, of Panalla, Kolapoor Mission, India, writes :

“DEAR BROTHER WILDER:—I know you are still interested in everything that concerns the mission field in which the greater part of your life has been spent. As long as you live, this mission must occupy a large place in your

thoughts and your prayers, in both of which you can take a more comprehensive view than most of our good friends at home, who have seen the field only as presented in the divine promises and mission reports. * * I do not doubt that, were it a matter of choice, you would much prefer to be here, engaged directly in the work, but I can understand better than I once did, what must be the feelings of missionaries who have children in America."

SOME DETAILS OF THE WORK.

"Bhewa, [a teacher, and elder of the church], as you know, opened a school in Rampoor, just below the wall of the fort, in April, 1876. He continued to teach it the whole of last year. On his roll were the names of 18 boys and 13 girls, of whom 5 girls (his own *Sunti* among them), rose into the sixth class. I thought he was doing remarkably well, especially as, of his 31 scholars, 11 were Marathas. This feature of the school, however, soon attracted the attention of the Brahmans in the neighborhood, and they were not slow in taking measures to prevent the attendance of the high-caste pupils—measures which, I am sorry to say, were only too effective. They met the parents at the village well, and refused them access to the water, threatening to "break their *ghagers*," a ceremony which would formally and publicly declare them out of caste. Only one man—a patil—had the stamina to resist this unjust and illegal compulsion, and his boy still comes to the school.

"Perhaps you will remember I mentioned in my last report that the better portion of the parents and guardians of the scholars seemed to value the religious as much as any part of the instruction given, some openly saying that, although too late for *them* to give up their idolatrous worship, they wished their children to be taught better things. I have since had the pleasure of baptizing the old man who thus expressed himself, also his wife and four children, besides a grown-up son, whom I baptized on his own profession of faith in Christ. In reply to the question how long he had had serious thoughts of becoming a Christian, the young man said, 'From the time the school was established. I have never worshiped idols, and the first time I heard about the Christian religion, I felt it was true.' I have never had any reason for a moment to doubt the sincerity of the lad. His name is Bapoo. He had, of his own accord, memorized the Lord's Prayer, Ten Commandments and five lessons of the Catechism, and seems to love the truth."

THE GIRLS' SCHOOL.

"Mrs. Graham's school has been quite prosperous. Whole number of pupils for the year, 56 girls and 9 women. Of these, 17 girls and 6 women have learned to read. Four girls rose into the fifth class, December 1st, and 12 into the fourth class. Ten girls can repeat the Catechism without missing a syllable. Two girls have made as rapid progress as any pupils I ever remember to have seen, either in this country or America. One of them entered the school April 24th, and the other July 8th, neither of them knowing her letters; yet when the year closed both could read quite fluently, and had overtaken all

the girls except four. They are both Christian girls; one originally a Mahar and the other of the Shepherd caste. * *

"We keep up Sabbath services, A. M. and P. M. Church meeting Friday P. M., and also daily prayers. Of the natives who regularly attend this daily service, 33 can now read the Bible with us, which makes it much more pleasant than two years ago, when only Bhewa and Gunoo could read with us. * *

"During the year 7 adults and 11 children have been baptized, all Hindus except Bhewa's infant daughter Mile²h. Bhimabae is still with us, also Dhonduba and his wife, Sitabae, who has learned to read nicely—better even than her husband. * *

"We helped as many as we could through the severity of the terrible famine. We felt it severely ourselves, but could not shut our hearts and hands against such scenes of suffering as daily met our eyes. Bro. Hull handed me fifty rupees, which he said you sent to help us care for the poor, famishing creatures.

"Accept our thanks for them and for ourselves, for in the fearful distress we could not but give till we felt it, and assistance in the good work we received with thankful hearts."

The letter closes with a touching account of the death and burial of dear Mrs. Goheen, with allusions to the poor health of Mr. H., and with an earnest desire that strong, young men come to their help in this mission. "We much need a reinforcement of two *married* men—strong men physically, mentally and spiritually." Who will volunteer for this service? The field is one of special interest for young brethren wishing to do much for Christ and the heathen.

In our last number we had occasion to speak of the discouragements attending the Livingstonia Mission of the Scotch Church. Later accounts from Blantyre, the name of one place fixed upon for a station are more hopeful. A private letter, not written for publication, but printed in part in the *Bombay Guardian*, gives details of the writer's work in "laying out the station, building houses and making fifteen miles of road." He says:

"Blantyre is now a very neat and well-to-do looking station. * * We have about ten acres of land under cultivation. * * I have laid out a water-course of about a mile in length."

Describing the direct missionary work, he writes:

"Dr. M. or I address the people through an interpreter, necessarily, and tell them the plainest facts and principles of the Bible. From 60 to 90 men and women are thus taught five nights a week [besides the Sabbath services.] There is also a school every day. Two nights a week we have a language class; one night, singing," etc.

The writer describes the climate as very equable; even in the rains, the thermometer varied only from $62\frac{1}{2}^{\circ}$ to $78\frac{1}{2}^{\circ}$. And in view of results and prospects thus far, with good reason he recognizes God's favor and blessing, and remarks:

"We have been enabled to settle down here with the good will of all the natives with whom we come in contact, and to the hearty satisfaction of very many."

We are thankful also to see very favorable reports from the agents of the C. M. S., of their welcome by King Mtesa, and the promising beginning of their mission in Uganda.

Let these new missions in Central Africa be often remembered in earnest prayer.

ART. XI.--SAILING OF MISSIONARIES.

REV. JOSEPH BEATTIE, many years missionary of the Reformed Presbyterian Church in Syria, sailed, January 23d, 1878, to return to Lotakia, where work is reported to be going on quite prosperously. Mr. Beattie and his associates regard the total overthrow of the Turkish power as essential to the progress of the Gospel in Syria and Asia Minor, as well as in European Turkey.

Rev. K. F. Junor, and Mrs. Junor, left Canada, March 12th, for Formosa. Mr. Junor is the third on the staff of the Presbyterian Church in Canada's China mission.

Rev. Dr. Fraser, of the same mission, is at present in Canada. Having been bereaved of his wife in October last, he has returned home with his four little children. We earnestly hope this worthy missionary may be able to return to the interesting and important work of our Canada brethren in Formosa.

Messrs. Sheldon, James and White, two of them with families, sailed from New York, September 23d, 1877, for the Mendi mission, West Africa, under direction of the American Missionary Association, (A. M. A.) Rev. Messrs. Albert Miller and Andrew E. Jackson and wives sailed February 23d, 1878, for the same mission. This (Mendi) is the only *foreign* mission of the A. M. A. outside of our own country. Its last report mentions—missionaries, 3; teachers, 4; other workers, 3; pupils, 116; church members, 42. The nine persons mentioned above, just sent out as reinforcements, are all of the African race. We earnestly hope they may be able to endure the climate, and accomplish a great and blessed work for Christ and Africa.

East London Mission Institute educates young men for the foreign mission work. Several have recently been sent out from it to their fields of labor.

Mr. Manikjee Mody, a converted Parsee, goes to labor among his own people, the Parsees of Bombay. He was about to be married to Miss Isette Torr, of Tavistock, a young lady said to be well adapted to mission work.

Mr. Bowers goes to labor among the 12,000,000 Romanists of Brazil, South America.

Mr. Craven goes with Mr. Strom, of Cardiff, to the west coast of Africa, with a view to establish a mission inland on the upper Congo, recently brought to notice by the explorations of Stanley. A few friends at Cardiff and elsewhere undertake to support this mission at first, but the missionaries are said to have fully counted the cost, and are prepared, if necessary, to lay down their lives in this attempt to carry the Gospel into the great unevangelized region on the upper waters of the Congo.

Miss Hall goes out to be married to Mr. Aitcheson in Kaffraria, and with her goes also Maqueba, a young Kaffir, who has been studying for some time in the institute, and returns, hoping to become an evangelist to his own tribe.

Rev. Otis Cary, Jr., (of Foxborough, Mass.,) and wife, (of Nashua, N. H.,) sailed from San Francisco, February 7th, 1878, to join the Japan mission of the A. B. C. F. M.

Rev. W. A. Farnsworth and wife sailed from New York, February 16th, 1878, returning to their work in Cesarea, Western Turkey.

Rev. Joel Osgood, whose sailing was recorded on page 113, has been heard from at Monrovia, preparing for his march inland to Boporo.

The English Wesleyans have recently sent missionaries to various stations, viz.: Rev. J. Fieldhouser, for the Gambia; Rev. T. G. Selby, December 1st, for China; Rev. G. Chapman, Mrs. Chapman and family, and Rev. E. Gedye, Mrs. Gedyre and family, December 14th, for South Africa. Rev. Messrs. W. T. Copping and James Jenkin sailed, January 2d, for Lagos and Kumasi; Mrs. Cooling and Mrs. Rogers, lay teachers, January 2d, for Jamaica; Rev. Messrs. H. J. Wonfor and John Grimshaw, January 17th, for the West Indies.

Rev. William James has recently been sent out to the English Baptist Mission in India. Mr. James has been settled some two years as pastor of a church in Wales, greatly esteemed and beloved by his people and his brethren in the ministry—a case in point, so far as we can see, very happily illustrating the view urged in the second article of the first number of this REVIEW.

The Rev. M. Y. Bovard sailed from New York, March 27th, 1878, going as superintendent of the M. E. Mission at Boporo, northwest of Liberia, Africa. Rev. Dr. Pinney sailed at the same time on his seventh voyage to Africa, to re-organize the college at Monrovia.

ART. XII.--DEATH NOTICES OF MISSIONARIES.

THE Rev. Alexander Duff, D. D., LL.D., the veteran missionary of the Scotch Free Church, died February 12th, 1878, at Sidmouth, Devonshire, England. Dr. Duff was born April 26th, 1806, in the parish of Kirkmichael, Perthshire, Scotland. He studied at St. Andrews, where also he acquired a missionary zeal and devotion which gave direction to his whole life, burning brightly to the end.

He was appointed by his church as its first missionary to India, and sailed in October, 1829. Shipwrecked near the Cape of Good Hope, he lost everything but his Bible, which came floating to him on the waves, which he received as a providential indication of its supreme importance in his work. On reaching India, "he was wisely left by his committee untrammelled by any specific instructions." He saw that the false science of the so-called sacred books of the Hindus had the same sanctions as their religious teachings, and hence inferred that thorough education would effectually undermine Hindu superstitions. The result was, the Free Church College in Calcutta, with more than 1000 native students at the present time, and a system of education in the Scotch India missions which is producing native Christian teachers and preachers not at all inferior to the average of those educated in Europe and America.

On Mr. Duff's return to Scotland, in 1835, he found it necessary to explain and defend his course before the assembly, but his logic and eloquence were completely triumphant, and he returned to India master of the situation. At the disruption of the Scottish Church in 1843, he remained with the Free Church, as did also Dr John Wilson, of Bombay, and all the Scotch missionaries then in India, so far as we remember. On his second visit to Scotland, he came to America, and his burning zeal and eloquence left an abiding impression on the churches and cities he visited.

In 1863, Dr. Duff left India much broken in health; was appointed permanent president of the foreign committee of his church, and was the first to fill the chair of evangelistic theology. Some of his published works are "New Era for the English Language and Literature in India," 1837; "Letters on the Indian Rebellion;" various articles in the *Calcutta Review*, of which he was several years editor, and many pamphlets on miscellaneous subjects. "India and India Missions" is the subject of his eloquent and telling addresses in England, Scotland and America. His "Missions the Chief End of the Church" ought to inform and move the hearts of Christians till the world shall be evangelized. The church and the world need many missionaries possessed of the large views and heart, the zeal and energy of Dr. Duff. God grant that his mantle may fall on hundreds of the sons of the church through all Protestant Christendom.

No action is likely to be taken for appointing a successor of Dr. Duff, till the annual meeting of the Free Church General Assembly.

Rev. J. G. Binney, D. D., the veteran Baptist missionary and president of the Karen Theological Seminary at Rangoon, who sailed, with a band of some fifteen missionaries, last October, on his return to Burmah, died on the voyage, and found his grave in the Indian ocean. Dr. Binney was born in Boston, December 1st, 1807; entered Yale College, but his health failed, and he left it in his freshman year. He was baptized into the fellowship of the Baptist Church October 3d, 1830, in East Cambridge, Mass., and was licensed to preach on the 15th of the same month, and was ordained at West Boylston, Mass., May 16th, 1832. He filled a pastorate for some years at Southbridge, Mass., and then at Savannah, Ga., from which last he was called, in 1843, to go and found a Karen Theological School in Burmah. He reached Maulmain, April 6th, 1844; learned the Karen language; opened the school in May, 1845, but in April, 1850, left Burmah for America, on account of Mrs. Binney's ill health. He remained some eight years as pastor at Elmira, N. Y., and then President of Columbian College, Washington, D. C., but from May, 1859, to November, 1875—some sixteen consecutive years—he was at his post in Rangoon, doing efficient work at the head of the Theological Seminary, in founding the Karen College, and in the preaching and general work of the mission. A partial paralysis in 1874 admonished him of failing health, and its recurrence in the autumn of 1875 constrained him to leave Burmah. A winter in Italy and about a year in America enabled him so far to rally that he desired to return and finish his life-work in Burmah, and sailed October 6th, 1877, but died at sea November 26th, 1877. He was an able, earnest man, whose life-work is a better monument than the most costly marble.

Rev. S. T. Goodell died at Rangoon, November 23d, 1877, in his forty-first year. He graduated at Brown University, 1868, and Newton Theological Seminary, 1871, and sailed for Burmah the same autumn.

Rev. James Hope Arthur died at Oakland, Cal., December 7th, 1877. He graduated at Brown University, 1870, and Newton Theological Seminary, 1873, and soon sailed for Japan. He labored successfully at Tokio, but consumption compelled him to try a change to California, and soon terminated his usefulness.

Mrs. Mary A. Wood Newhall died at Nellore, India, October 9th, 1877. A worker of rare ability, zeal and efficiency.

Mrs. Dr. Edkins died at Peking, China, in December last. "A most efficient worker."

Mrs. Goheen, of the Kolapoor mission, died January 17th, 1878. She went to India with an earnest desire to do much for Christ and the Hindus there, but disease had already marked her for a victim long before she left her native land. After long and patient suffering, she "entered into her rest."

The Rev. W. Beynon died at Belgaum, India, February 5th, 1878. Mr. Beynon was born in 1801 ; went to India as a missionary of the L. M. S., in 1825 ; was first stationed at Bellary, but in 1829, was removed to Belgaum, which became the field of his earnest and effective life-work. He worked on forty-eight years before re-visiting England, and then, after a short visit to his native land, he went back to his chosen field. Young men who fear the climate of India, should make a note of the fifty-three years of faithful labor there by this venerable missionary. Mr. Beynon's life and character were marked by earnest, quiet, persistent and successful efforts in laying good foundations, winning converts and building up a native church. Of his literary work, the translation of the first part of Pilgrim's Progress into Canarese will continue to guide Hindu pilgrims to the Celestial City. He was made a Fellow of the Bombay University, and for some years served as one of its examiners. His influence was marked in leading the Bombay government to interdict the cruel Hindu rite of hook-swinging, and to abate the more disgusting and immoral rites practiced at the festivals of the goddess Yellama. His favorite motto through all his life, and which is to be inscribed on his tomb, is, "As truly as I live, all the earth shall be filled with the glory of the Lord."

Mrs. Fairbank of the American Marathi Mission, Ahmednaggar, India, died January, 1878. Her husband, Rev. S. B. Fairbank, was a classmate at Andover Theological Seminary, and went with us to India thirty-two years ago. His first wife having died in Bombay, he re-visited America and married the daughter of Rev. Henry Ballantine, one of the oldest and most successful missionaries of the same mission. She returned with him to the mission in 1855. Both her early years among the people and her excellencies of character combined to render her life greatly useful in the mission, and her loss will be deeply felt by her husband and children, and all who knew her.

Rev. Gideon H. Pond died January 20th, 1878, at his home in Bloomington. He went to the Dacotas in 1834, supporting himself in work for the good of the Indians, till taken up by the A. B. C. F. M. as a lay worker in 1837. He was ordained in 1848. He showed himself an earnest and unselfish worker.

Rev. J. S. Green, of Maui, Sandwich Islands, has recently died at the age of eighty-one. He went to the islands in 1825, and has been an efficient and devoted missionary. In 1842 he resigned his connection with the A. B. C. F. M., and subsequently became connected with the A. M. A., but received no salary, supporting himself by his own labor and the contributions of his people.

Rev. John D. Brown, fifteen years missionary in India, in connection with the M. E. Church, died February 17th, 1878, at Harrisburg, Pa. A stroke of paralysis had disabled him in India, and though his general health rallied under this climate, repeated strokes followed, and resulted in sudden death. He has left a good record. "Heart and head were both trained to the service

of the Master." Young men who fear the climate of India, may well note that since the origin of the M. E. Mission in India, nineteen years ago, this is the first death of a missionary, from the whole number sent, except one who died immediately on reaching the mission.

Mrs. Bleby and Mrs. Whittleton, of the English Wesleyans, recently died at the Bahamas.

Mrs. C. H. Hocken, Mysore, India, died December 6th, 1877.

Rev. Richard Harding, Wesleyan Missionary at Kingston, Jamaica, died December 25th, 1877.

Mrs. George Parsonson, at King Williams Town, South Africa, died December 29th, 1877.

The Rev. Thomas Kilner died January 19th, 1878, in the seventy-second year of his age. He is reported as an able and successful missionary, some ten years on the Island of Ceylon.

Rev. Joseph Fenn, who went to Travancore, India, sixty years ago, as missionary of the C. M. S., has recently died in England, where the latter years of his life were spent, much of the time as minister of Blackheath Park Chapel.

Mrs. Russell died at Mombasa November 20th, 1877.

Mrs. F. F. Gough, C. M. S., died at Ningpo, November 6th, 1877.

Mr. J. B. Read died at Ishan, near Lagos, December 12th, 1877.

PART II.

ART. XIII.--ANSWER TO THE FOREIGN BOARD REQUIRED BY GENERAL ASSEMBLY.

PRESENTED TO THE BOARD OCTOBER 3d, 1877.

[RESUMED FROM PAGE 128.]

"Speaking the truth in love."—*Eph.* IV.: 15.

"Supply your missionaries in India with salaries so large that in houses, equipage, style of living and luxuries, they can vie with the highly-paid officers of the British Government, and would not the Hindus regard us missionaries as following our profession for a livelihood? Would it not greatly weaken our moral and spiritual influence for winning them to our Christian faith? and, at the same time, endanger their acceptance of our faith from sinister motives? And would not such salaries and style of living be equally disastrous to the contributions of Christendom? while, at the same time, lowering the character of your missionaries and bringing mere hirelings into this sacred service? Here are points, I submit, which the administration of our foreign boards cannot guard too vigilantly in grading the salaries of missionaries, agents and officers. Every salary of an officer in the mission-house holds its relation, not only to that of every ordained missionary abroad, but to that of every assistant missionary and teacher, and of every *native* preacher, teacher and helper among the more than 600 employed in your own missions, and the thousands of other missions within reach of their influence.

"Is it not obvious that the style of living, and consequently the salaries of all native Christian helpers in mission service, must be greatly influenced by those of the missionaries? And is there not reason to fear that the progress of our work, and the early independence and self-support of native churches, in many of our missions, have been greatly hindered and long delayed by employing too many native helpers, and giving them too high salaries—thus placing them

entirely beyond the ability of native churches to support them, and, at the same time, making the worldly motives influencing both converts and heathen, altogether too prominent?

“The Karen convert, Sao Quala, is said to have refused any support from the missionaries, lest he should compromise the Gospel and weaken his influence with his countrymen. He preferred to live among his poor converts and on the humblest fare. And when the British Commissioner, seeing his immense influence with his people, offered him a large salary if he would use his influence to bring his people into British allegiance, he declined the offer, saying, ‘I cannot serve two masters.’ When importuned, he repeated: ‘No, sir; I cannot do it; I will not have the money; I will not mix up God’s work and the government work.’ And when still importuned with larger offers, he still replied: ‘No, sir; I am content to eat with the children of poverty; I seek not money or agreeable food, but the souls of these poor benighted people, that they may be saved.’ Must we not accord to this humble Karen the palm of true wisdom in this matter? Was not this spirit of self-denial, and the grace of God which inspired it, the true secret of his power which enabled him, in two years, to found thirty churches, and gather into them 2124 communicants?

“Had all missionaries in India exercised truer wisdom in this matter of their own salaries, and the salaries of their native helpers, and the general provision for the education and support of all native dependents, have we not great reason to believe that the vital elements of the Gospel would, ere this, have secured a far wider and deeper hold on the hearts and consciences of the people of that land? Such are my own convictions on this subject, that I gave expression to some of them, while in India, in an article on the ‘Native Ministry,’ published in the *Indian Evangelical Review* of October, 1874.

“In a recent account of the Persian Mission, given in your *Foreign Missionary* of October, [1877], p. 143, I am glad to see a frank admission of this same mistaken policy, in the case of mission boarding-schools. The language is: ‘This policy has been found detrimental to the best interests of missions, and when it is followed it is impossible to teach the people self-reliance,’ &c. This error, if it exist, will be admitted to have originated in a deficiency of this element of *self-denial*.

“Had missionary salaries and style of living, influenced unavoidably by those of the home officers of the same boards, been lower, the salaries given to native preachers and helpers would have been lower; the use of money in boarding-schools and miscellaneous expenses would have been more restricted, and the evil now felt and deplored by some, if originated at all, would have assumed less formidable dimensions.

“Of the practicability of lower missionary salaries than you give your missionaries in India, I would speak with much deference to the views of my brethren laboring there, for whom there is no occasion for an expression of the sincere and abiding esteem which I cherish. But there are some facts which bear on this subject, and which should be duly considered by mission boards—

“1. Our German brethren in India have salaries much smaller than ours, and yet their reports show larger results in converts gathered into their churches. South of my mission home, in Kola-poor, extending along the western coast of Southern India, is a band of German missionaries, laboring under direction of the Basel Society. In 1876, they numbered ‘63 brethren and 41 sisters.’ The personal expenditure of all of them that year, is reported to have been 66,078 rupees, about \$33,000—less by fully one-half than the usual allowance by our board and some other societies, to an equal number of European or American missionaries.

“2. The Moravian missionaries deserve a still higher rank in the practice of economy and self-denial, subsisting and supporting their native helpers and work on less than \$200 each per annum.

“3. An American missionary of my acquaintance, in India, voluntarily limited himself and family to two-thirds the allowance of a married missionary of your board, and thus, in a dozen years, saved to the mission more than \$4000, which he used for the schools and other work of his mission, and yet that missionary writes: ‘We could see no unhappy effects of our humbler style of living, either on our converts or on the heathen around us. Putting my own hands some hours each week-day to building churches, school-houses, &c., did not diminish my regular hours of preaching, teaching or literary work; nor did it seem at all to diminish, in the minds of either natives or Europeans, their estimate of our disinterested motives, or of our sincere desire for their spiritual good. Indeed, it can hardly

be doubted that our manner of life had its influence on our Hindu king, who, seeing our emergency, offered, from his own supplies, the long and costly timbers for tie-beams and roof of the Christian church he saw us building.'"

[There are instances in which salaries have been wholly and voluntarily relinquished, as in case of the Rev. George Bowen, of Bombay. An American missionary, in the interior of India, writes to the *Bombay Guardian* of December 15th, 1877, mentioning incidentally that he was receiving 18 rupees, or \$9, a month only, but adds: "I am as happy as a prince." But such cases are to be noted as evidence that the spirit of self-denial still abides and is practiced in this work, rather than as bearing on the argument in hand. As an indication of views becoming increasingly prevalent among native preachers in India, the following is in point: Rev. Nehemiah Goreh is an ordained native preacher, who has labored many years among his countrymen in India, and has recently visited Scotland. In addressing a meeting of Scottish Episcopalians there, he is reported as saying: "The high living of European missionaries has an unhappy effect on the natives of the country, and unless there is an entire and radical change in their relations to the natives, there cannot be bright prospects of the evangelization of India."]

"Knowing such facts, and with the personal experience of my life in India, you will not wonder, dear brethren, that when I met our synod of India for the first time, in November, 1873, and found my brethren of that synod dissatisfied with their salaries, and preparing to send you an earnest petition for larger salaries, I was not able to join with them in their petition, though their arguments were plausible and weighty. These arguments, in brief, were, the rigid economy they were compelled to practice, existing debts in some cases, in others the annual supplementing of salaries from meagre personal means or patrimony—and these arguments buttressed and fortified by reference to the great wealth of our Presbyterian Church and the large salaries of the officers of our foreign board.

"I may say, in passing, brethren, that here dates my first knowledge on this subject, and the first drawing of my attention to it. When I first offered myself for this foreign service, in 1845, I had no knowledge or thought of the salaries provided for missionaries, and made no inquiries. On reaching India, I received what the mission

treasurer gave me, and made it my care and duty to bring expenses to this limit without contracting debt. Of the salaries of the home officers I knew nothing. If these met my eye in annual reports, they failed to awaken any interest. But at this synod they secured attention. Here were some thirty missionaries—earnest, hard-working, devoted men—and as many, or more, women, most, if not all of them, thoroughly aroused to the injustice of being kept on salaries so very much smaller than the salaries of your officers in New York.

“To their plea for higher salaries, based on the great wealth of our church, I could say, let us rejoice in this wealth, and by lives of earnest, self-denying labor, and the success of our efforts, with God’s help, bring up our dear church to the highest possible standard of giving, that we may enlarge our work, get out more missionaries, and occupy more of these immense desolations of heathenism around us, instead of spending another farthing of it on ourselves.

“But to their plea, based on the great disparity between the missionary salary and that of one of your secretaries, I must confess I had no satisfactory answer. I could urge that the greater self-denial and more effective service really involve the greater and more precious privilege—for us as well as for Paul; but this seldom meets the state of mind of those already roused and disaffected by a keen sense of injustice inflicted upon them. Self-denial, to be *self-denial*, must be voluntary, not enforced.

“The history and results of this petition for larger salaries, from our brethren in Northern India, must be well known to you. I may confess it was a relief to me, when Bro. Irving wrote that you did not grant the request. I could sympathize warmly with those dear missionary brethren in their rigid economy, their struggles with increasing debts, and some of them using their only reliance for sickness and old age in supplementing their small salaries; but from the alternative of attempting to raise \$200,000 each year from our home churches, merely to enhance salaries, with no enlargement of our work, my life-interest in this work led me to shrink with still stronger feelings. Allowing for all difference in the cost of living in different countries, to bring the salaries of our American workers in the different missions to anything like an equality with those of your secretaries, and then to bring the salaries of native preachers, teachers and helpers up in similar ratio—a result which would be inevitable at peril of

issues still more fatal to our work—an additional \$200,000 a year in bare increase of salaries, for the work now being done, is, doubtless, too small an estimate.

“Thus the conviction seized upon me, with a force that has grown with every hour’s reflection since, that if we would prosecute this work with any hope of success, we must have in it more of the *cross*—the elements of self-denial must become more prominent and more pervasive in all its parts—that as the flowing stream will rise no higher than its fountain, so certain is it that the true spirit of self-denial must exist, and *appear in practice* in the mission-house and in all the home officers and agents of your board, or it will not be kept up in full force and vigor in the giving churches or in the workers in the missions abroad; that to raise \$200,000 more a year from the churches, (if possible), merely to enhance existing salaries, with no enlargement of the work, would not only prevent the needed extension of the work, but would proportionately eliminate the very element most vital to success. And hence my deep and abiding conviction that the present salaries of your secretaries imperil the dearest interests of our foreign work, and that these interests require their immediate reduction.

“I state, thus frankly, my dear brethren, the grounds of my views, that even if you believe me in error, you may, at least, recognize the depth, sincerity and reasons of my convictions.

“My conversations and correspondence with your secretaries and members of your board the past year or two, have acquainted you fully, I suppose, with my views on this and on some other points of my paper. In seeking a personal interview with the board, I hoped a free interchange of views might be of service. When Bros. Irving and Kingsley assured me you could not afford time for such an interview, I still hoped for some good from correspondence. Of the letters I have sent, Bros. Van Dyke, Irving and Lowrie will testify.

“Finding I availed nothing, not even so much as to induce you to return to the good old usage of our former board in the one item of showing each officer’s salary in your annual reports, it became a question for prayerful study whether to feel that my personal responsibility was fully met, and if not, what further effort was proper. To the risk involved in any public agitation, I was keenly alive. Two articles which I had furnished the *Interior* of Chicago, though guarded, as I thought, with great care, had been received by some of

you as hostile to the board. It was while deprecating this view of them that I asked brother Kingsley for an interview with the board, when he answered me that you could not afford the time for it.

“Have you not reason to apprehend, dear brethren, that many good men recognize errors in your administration and yet remain silent, just because of the difficulty of correcting such errors without injury to the cause itself? There is, too, great risk of being misunderstood. The gentlest criticism of any act of your administration, however just, will be construed by many as an attack on you, and very likely as an attack on the cause of missions itself. And so great is the manifest peril to any one who may seek to change your management, that I have heard some of the ablest and best pastors in our church, deeply impressed with the mistakes of your administration, excuse themselves from any attempt to effect a change by expressing their deep sense of the great peril to their own reputations and public positions from such attempt. Who can feel this difficulty and peril more keenly than an old missionary, who has identified his whole life with this cause? And yet who must feel more keenly than such missionary the great loss and injury to this cause from mistakes in administration?

“My efforts for two years to compass the aims of my paper with no public discussion and no temporary loss in contributions to our foreign work, are known to God. Some of them are known to you. I need not rehearse them here. In correspondence with brother Lowrie, he referred me to an article on ‘The Superintendence of Foreign Missions,’ written by himself, and published in the *Princeton Review* of April, 1864. In it I found the following recommendation to ‘any missionary,’ or ‘even any member amongst the hundreds of thousands of our communicants,’ wishing to obtain ‘an examination of alleged grievances or misuse of power,’ viz., ‘let application be made in a Christian spirit, * * * first to the executive officers, and next, if need be, to the board. If further examination is needed, then let application be made to the general assembly,’ &c.

“This came with authority, and seemed to point out the proper course for me to take. I had applied to the executive officers and to the board in vain. I followed the above recommendation and obtained a hearing for my paper before general assembly—with what result, thus far, you are duly apprised. Had investigation been

promptly secured, and my proposals been approved by general assembly, the changes proposed in my paper could have gone into practice, attracting little public attention. Had the first plan adopted by general assembly been retained, it would have given time for careful investigation, with good hope of the best results at next general assembly, and with little or no public discussion.

“That the proposals of my paper at all justified the animadversions of the few hasty spirits in the assembly who secured the reversal of its action in the haste of adjournment, I do not for a moment admit. Their hasty utterances were doubtless meant to expend their whole force on my head; but could not those brethren foresee that, in case my proposals were found based on solid reasons, their severity would inevitably re-act on themselves and on your board? And all the more severely in proportion as they exaggerated the just and gentle implications of my paper into malicious charges never intended by me?

“Had those hasty brethren kept in mind a truer estimate of human fallibility, they would have reflected that, in case my proposals were unfounded and undesirable, the first action of general assembly gave the best hope of making them so appear. And they would also have considered it possible that your board, without any criminal motives, might have fallen into a course of administration which not only justified my proposals, but made them an act of the truest kindness and fidelity to our church and foreign missionary work—in which case the first action of general assembly on my paper was the one to secure a happy understanding and re-adjustment of all the interests involved.

“And then, suppose I had become wholly disheartened by the final action of assembly, placing me and my paper wholly in your power, and had taken ‘an appeal to the day of judgment,’ (see *Interior* of August 2d, 1877,) would not many in our church have taken note of this strange renunciation of sacred responsibility assumed by general assembly in the very first article of your constitution? And would not their confidence in your board have suffered accordingly? Still the wisdom of that hasty action in the last hours of assembly, reconsidering its first action, and referring the whole case to your board, I need not call in question so far as I am personally concerned. But as evidence of the unwillingness of assembly to hold your board amenable to itself, as strictly required in the said first article of your constitution, this action must be viewed by the whole church with

grave concern. Its most hopeful elements are the very haste and indiscretion with which it was taken, and which give room to hope the sober second thought of the church will repudiate it, and take wiser and safer ground.

"That you, dear brethren, will readily appreciate the reasons for the changes and measures proposed in my paper, and will voluntarily adopt them, so as to forestall occasion for any further discussion of them, is more than I dare hope. And yet it is not impossible. Let me take them up singly, and commend them to your candor and best judgment in such words as the Lord may give me, hoping you will bear in mind that the truest Christian courtesy and charity do not preclude the strictest fidelity to Christ and souls.

"The first proposal of my paper is—

"'I. Moved, that our foreign board be instructed to print the salary of each officer opposite his name in each annual report of said board.'

"Please notice here that my language does not accuse you of changing the thirty years' usage of the board without due authority, as it might have done. I chose the gentlest words I could, to secure, if adopted by assembly, your return to that good old usage. And why should you not return to it? Is not every missionary and every contributor and friend of the board entitled to know what salary each officer receives? Is there any good reason for concealment here? In his 'Historical Sketch of Presbyterian Missions,' p. 205, dear old Dr. Ashbel Green says, 'The officers of the society ought to practice no concealment.' Was he not right in this? The old usage, adopted from the very origin of our foreign board, never varied so much as to conceal the salary of any one officer, a single one of the thirty-two years preceding your administration. Taking up the reports of our foreign missionary work, I find that the early officers of 'The Western Foreign Missionary Society'—Rev. Dr. Swift as secretary, and Mr. Patton as treasurer—*gave* their services, for some years, gratuitously. From the origin of our foreign board, dear old Walter Lowrie resigned his salary, \$3000, as clerk of the United States Senate, and became secretary of this board on a salary of \$2000, often taking less than this. In 1843, he took but \$1700. From 1849 to 1855—seven consecutive years—he took only \$1800 each year, and the last three years of his life, he took no salary at all.

"For Mr. Thompson, while treasurer, the accounts show no salary at all.

"The first payment to Mr. Wells was \$312.50, for five months in 1838. In 1839 his salary became \$1250.

"Our present senior secretary, Rev. J. C. Lowrie, D. D., seems to have begun his services the same year, (1839,) and on a salary varying from \$1000 to \$1500, for twelve years. In 1851 his salary became \$1800, and continued the same five years. In 1856 it became \$2000, and continued so nine years, through the trying times of our civil war. In 1865 his salary became \$2500, and, in 1866, Brothers Irving's and Rankin's were made the same. This continued only three years, and in 1869 each salary became \$3000. Your vote of June 4th, 1872, made each of these salaries \$4000, and Brother Ellenwood's \$5000!

"But from this date these salaries are entered in the *lump* in your annual reports—in 1872, \$12,750; 1873, \$14,150; 1874, \$15,000; 1875, \$15,000; 1876, \$14,500; 1877, \$14,010.

"Now, in view of the former uniform usage of your board, in publishing the salary of each officer, so it could readily be known by any reader of your reports, this sudden change by you, just at the time of this great increase of salaries, so closely following their two previous enhancements, is all the more noticeable.

"And besides, according all proper credit to your generosity with the funds of the churches, in raising the salaries of your officers so high, why had you no generosity for your missionaries too? After the raising of your officers' salaries more than one hundred per cent. in some six years, how could you refuse the request of your India missionaries, in 1873, for the small increase *they* asked.

"Don't think I forget my own convictions that the proper spirit of self-denial needful in this work forbids any increase of missionary salaries. The same spirit of self-denial forbade raising the salaries of your officers above what they were in 1866, viz., \$2500, and if you would disregard this in case of your officers living here with their families, in all the enjoyments of the highest Christian culture, why not also in case of your missionaries toiling in unhealthy climates, amidst all the discomforts of heathenism, and half their lives with deep anguish at heart from unavoidable separation from beloved children? But this first proposition of my paper aims only to secure

your return to the former usage of your board in making each officer's salary appear in your annual reports, and I need not here enlarge on the strange disparity you make between the salaries of your officers and of your missionaries.

"The manifest propriety of this first proposition, and of the old usage it enjoins, leads me to hope you will at once adopt it yourselves, and thus prevent all occasion for further discussion of it in general assembly."

[TO BE CONTINUED.]

BOOK AND LITERARY NOTICES.

We are hoping soon to find time and space for book reviews. For the present we can only undertake brief notices of such as bear more directly on the progress of the work in the various mission fields.

The Adi Grunth.—This is the sacred book of the Sikhs. It has recently been translated by the Rev. Dr. Trumpp. Nanuk, the reputed founder of the Sikh religion, was virtually deified, and is still regarded by his followers as an object of worship. Oriental scholars have accorded him high honors, and many have been disposed to regard Sikhism as quite distinct from either Hinduism or Mohammedanism.

A careful study and translation of this *Adi Grunth* seems likely to correct this impression. The book is pronounced "one of the most shallow and empty ever written—full of vain repetitions." It reveals a strange mixture of monotheism, pantheism and polytheism, as well cemented as such conflicting elements admit of. The positive assertion of a belief in the unity of Deity, must be balanced with the rankest pantheism recognized everywhere throughout the book, and with the fact of the worship of their great prophet and founder, and also the fact that the more ignorant and superstitious Sikhs are practical polytheists.

Of this translation the *Athenaeum* says :

"We cordially thank Dr. Trumpp for this work, and the way he has executed it. The great name of the Sikh civil polity had reflected a celebrity on the tenets of the supposed new religion which it never deserved. Two things are proved, beyond doubt, that Sikhism is but a sect of Hinduism, and is gradually being absorbed into the greater system."

It is manifestly at one with Hinduism in the doctrine of transmigration, and many other fundamental elements.

The translation is in one volume, sold by Messrs. Trubner & Co., London, at £2 12s. 6d. per copy.

Comparative Grammar.—The Rev. L. O. Skrefsrud, laboring among the Santhals, is compiling a comparative grammar of the eight Colarian dialects of that part of Bengal. He is not connected with any missionary society, but government pays all expenses of this literary work.

Serpent Worship.—A small volume has recently been issued, entitled "Serpent and Siva Worship and Mythology, in Central America, Africa and Asia, and the Origin of Serpent Worship."—Two treatises by Hyde Clark, M. A. I., and C. Staniland Wake, M. A. I. Edited by Alexander Wilder, M. D., and J. W. Bouton, New York. Paper, fifty cents.

We notice this recent contribution on a subject of general interest to anthropologists, not to give a critical and extended review of the work, but rather to express our conviction that the subject needs a far wider examination of facts, and treatment altogether more thorough and exhaustive.

The fancied identity of the Central Americans' word for God, viz., Sibū, or Sowō, with the Hindus' Siva, we can regard only as fanciful. And Mr. Wake's judgment that the history of serpent worship is "one of the most fascinating that can engage the attention of anthropologists," must be considered in close connection with the fact which he himself admits, viz., that it had its origin "among uncultured tribes." He even fancies the way in which the idea of this worship originated in these ignorant and superstitious minds—that they were "struck by the noiseless movement and activity of the serpent, combined with its peculiar gaze and marvelous power of fascination," and hence thought it "a spirit embodiment." But is worship a necessary result of such a thought? The Hindus believe their deceased relatives come back into this world not only in serpents, but also in crows and donkeys, and every variety of the animal kingdom. We have had a Hindu servant refuse to help us kill a *cobra da capello*, and give, as his apology, his apprehension that it might be his own grandfather. When attempting to kill a huge serpent in our pathway, amid the forests of India, our guides have seized our arms and tried forcibly to prevent the execution of our purpose, for the same reason. And yet the Hindu idea of transmigration involves the belief that any and every animal existence is a "spirit embodiment"—the home of some deceased human being—it

may be a near relative. Doubtless all animal life is worshiped, too, by many superstitious and uncultured tribes; and this, so far as true, detracts from the peculiarity of serpent worship. And yet in India, certainly, there is a specialty in the worship of serpents. We have seen hundreds of Hindu women going out together on Nagpanchmi—the regular day of the month for worshiping the cobra—to localities infested by scores and hundreds of that class of serpents, bearing on their heads large baskets of sweetmeats, fruits and choicest eatables to deposit as offerings at the holes of these snakes.

As to the “development of the serpent cultus,” may it not have depended as much on the idea of the *destructive* power of the serpent, as on that of its being typical of the *reproductive* principle of life?

We give some of Mr. Wake's conclusions, for the study of those interested in the subject, without endorsing them, though cheerfully according much credit for the patient study and research manifest in these essays:

“1st. The serpent has been viewed with awe or veneration from primeval times, and almost universally as a re-embodiment of a deceased human being, and as such there were ascribed to it the attributes of life and wisdom, and the power of healing.

“2d. The idea of a simple spirit re-incarnation of a deceased ancestor, gave rise to the notion that mankind originally sprang from a serpent, and ultimately to a legend embodying that idea.

“3d. This legend was connected with nature—or rather sun—worship, and the sun was therefore looked upon as the divine serpent—father of man and nature.

“4th. Serpent worship, as a developed religious system, originated in Central Asia, the home of the great Scythic stock, from whom all the civilized races of the historical period sprang.

“5th. These people are the Adamites, and their legendary ancestor was at one time regarded as the great serpent, his descendants being, in a special sense, serpent-worshippers.”

The skill and daring of snake charmers is a subject of frequent comment. Whether the serpents they capture, fondle, and exhibit dangling and crawling about their necks and naked bodies—serpents known to be so poisonous that their bite is immediately fatal—have been rendered harmless by extracting their fangs, is a question still in dispute. On this point the following recent incident, which occurred in May last, will possess interest for some readers. The incident is narrated in the touring journal of Rev. V. W. Harcourt, a missionary of the C. M. S. in Southern India, as follows, viz.:

“Wednesday, 23d.—A couple of snake-charmers looked in during the day, and I called the school-boys to look at them. I doubted whether the snake the man produced had not had its poisonous fangs removed, and promised the man a present if

he would perform with a fresh one caught before my eyes. After a little haggling for a rupee instead of a half rupee which I promised, the man set to work opposite the bungalow, and kept up a continuous piping, for some fifteen minutes, opposite a fig tree; failing here, he moved opposite a deserted kitchen, with the walls only standing. Suddenly he darted forward. Sure enough he had a large cobra writhing under a stick he held firmly on its head. There could have been no collusion on the part of the men, as it was all transacted before our eyes, and there was the hole the reptile had come out of at the bottom of the wall. As soon as the man withdrew the stick, the interest in his movements became almost painful. The snake was alternately furious and timid, erected itself, with hood expanded, prepared to strike, or attempted to glide away. The man's boldness cowed the reptile, and the rapidity of his movements balked it. I observed the man's confidence was chiefly derived from the possession of an insignificant piece of root which he brought close to the snake's head when he wished to lay hold of it. The snake collapsed in a moment at sight of the bit of root. I don't doubt that for future performances he will either take its fangs out or allow it to bite something until the poison is expressed out of its poison bag—the risk of an accident would be too serious; but I certainly believed that on this occasion the snake was one just caught, and had not been tampered with."

Hindustani Hymn-Book.—A new Hindustani Hymn-Book, of 150 hymns, bhajans and ghazals, has been published at Lucknow for the use of Sunday-schools.

Native Lectures.—Babu Ramchunder Basu has published, at Lucknow, two lectures on "The Nature and Possibility of Miracles," and "The Philosophical Objections Against Miracles."

A Hebrew Grammar in Urdu.—The late Dr. Warren, of the Presbyterian Foreign Board, at Gwalior, prepared a Hebrew grammar in Urdu, and at the time of his death was laboring on a Hebrew Urdu dictionary. The grammar is being published by the North India Tract Society.

A Biluchi Grammar.—A grammar of this language has just been published by Messrs. Henry S. King & Co., compiled by Major E. Mockler. He takes the spoken language as he finds it in the province of Makran, and writes it in Persi-Arabic and Roman characters. He classifies it as an Aryan language of the Iranian groups, sister to the Pehlavi, and thinks Makrani is a more legitimate term than Biluchi.

The Gospel in China.—The committee of the English Presbyterian foreign missions have started a periodical with the above title. Maps and illustrations are to help elucidate the character and customs of the people, and mission progress among them.

Urdu Prayer-Book.—A large octavo edition of the Roman-Urdu prayer-book has just been published at Agra.

History of the Christian Church in Urdu.—A missionary of the C. M. S., Mr. Zeucker, has prepared an elaborate history of the church in Urdu, which is soon to be published by the Punjab Religious Book Society. Such a work is an indication both of the ability and industry of missionaries, and of the progress of mission work which has created a demand for them.

The Eastern Question in its Anglo-Indian Aspect.—The Rev. J. Long, for many years an able missionary and fearless advocate of native rights in India, has just been discussing the above question before the East India Association, in London.

He maintains that—

1. While defending, at any cost, the neutrality of Constantinople and the Isthmus of Suez, England should keep a conciliatory tone and position towards Russia; that the progress and civilization of Asia depend on both empires working out, each for itself, the suppression of feudalism, fanaticism, and the manifold evils under which 600,000,000 have groaned for ages, and for this both nations should think more of the many important points in which they agree, and less of the few in which they differ.

He urges that those in glass houses should not throw stones; that the hostility of England to Russia in Turkey, means the hostility of Russia to England in India—the vulnerable heel of Achilles; that a war with Russia would not save Turkey, but would hasten its dissolution, because of the inherent and rapid decay already manifest and hopeless in spite of all doctoring; whereas, it would provoke Russia, already a neighbor on the northern border of the Indian Empire, to incite Persia and Afghanistan, and endanger British interests in India to the extent of requiring an increase of 40,000 European soldiers there, with the consequent increase of taxation and discontent.

He declares the day inevitable and near, when the Russian and English Empires in Asia must be conterminous, and if hostile, Russia will have it in her power, at any time, “to fan into a flame the elements of disaffection which are ever smoldering in a country won and held by an alien sword, as India is.”

In estimating the probable loyalty or enmity of the Moslem in India to British rule, Mr. Long says:

"Few of them know much about Turkey. Their co-religionists in Persia do, and always have, sympathized with Russia against Turkey. The Afghans are at present hostile to England; and though England expended her blood and treasure for Turkey in the Crimean war, yet the Moslems of India were first and foremost in the mutiny of 1857."

Here, certainly, are points which British statesmen will do well to consider, and we quite agree with Mr. Long's summing up, when he says:

"England should regard Russia's inevitable expansion in Central and Eastern Asia with kindly feelings. We cannot stop Russia's advances if we would, and we ought not if we could."

The Khedive's Egypt, by Edward de Leon, (Sampson & Low, London,) is of interest at the present time for its bearing on the Eastern question, and the possibility of Egypt's soon assuming a separate and independent existence. The author gives a large amount of information, accords to the Khedive the credit of reclaiming 500,000 acres of land for cultivation, of greatly improving Cairo in new buildings, roads and streets, and of doing much to encourage education. But he leaves Egypt still far behind in the race of civilization; and the hopeless insolvency of the government, taken in connection with the Khedive's senseless ambition for an expensive army, and more senseless greed of real estate, which has led him to make more than one-fifth of the cultivable land in Egypt his private property, presents but a gloomy outlook for the future of that country.

The most hopeful features in the picture, as also the most interesting portions of the volume, are the details of the schools and educational work going on, especially at Cairo. Amongst these we have a description of a girls' school established by the Khedive's third wife, in which the girls are boarded, clothed and educated free of charge. We infer that this, as also much of the rest of the educational work, may be traced to the influence and efforts of the American U. P. missionaries, and of Miss Whately, whose indefatigable personal exertions and generous expenditure for many years, mark one of the rarest and most valuable types of Christian benevolence.

Record of the Budistic Kingdom is a translation from the Chinese, by H. A. Gills, of the British consular service, and recently published at Shanghai.

The Bible has been translated into forty-five India languages, by the agents of the British and Foreign Bible Society and its auxiliaries. The separate translations are ninety-three.